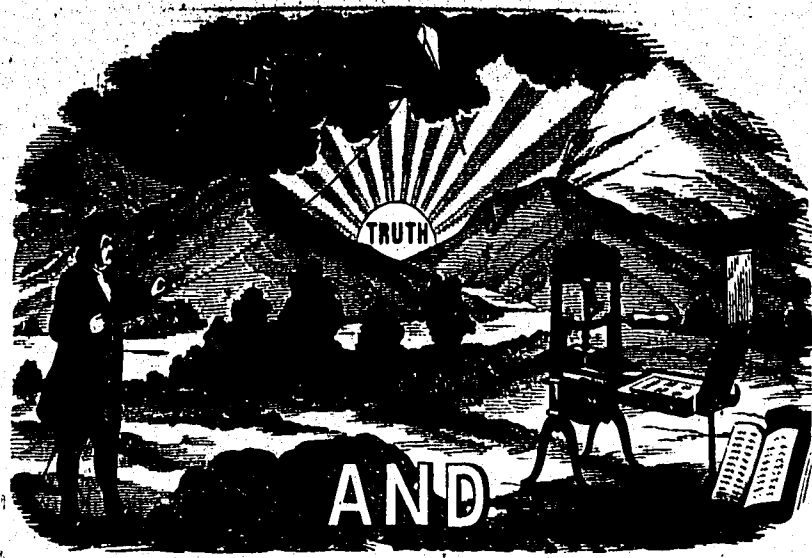


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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THE SCULPTOR AND THE STONE—A FABLE.

BY ANNIE H. LANING.

A block of marble stained and rough,
Reposed beneath a hanging bluff,
Safe shielded from the storm;
When lo! an Artist came that way,
Surveyed the rude rock as it lay,
And in it saw a form.

He to mature a cherished plan,
At once his cruel work began,
With chisel hard and keen,
Till round him many pieces lay,
And still he cut and chipped away,
With his intent unseen.

At this the marble asked to know
Why was it, it was tortured so?
Yet saw no mercy shown.
More humbly did it then begin
To ask forgiveness for the sin
Of being but a stone.

But still the Artist piled the steel,
Unheeding what 'twas made to feel
While working his design;
He understood his business best,
And slowly as his plan progressed,
He praised the marble fine.

Metal or wood might better be,
For shaping other forms said he,
But 'tis the pure white stone
That makes the sculptor's work sublime,
Which lives through coming years of time
A monument his own.

At length, behold the thought is born,
And lo! there stands a cherub's form,
Which seems to fancy real.
The sweet expression of that face,
The rounded limbs so filled with grace
Were lost, save for the steel.

The stone thus raised to angel shape,
Looked back upon its former state
And blessed its natural sin,
If sin it was to be a stone,
Since it by that and that alone,
This nobler form could win.

Thus man—in whom an angel dwells,
Though hid from sight by native illa-
Bemoans his cruel fate,
Knows not that God ordained each soul
To live for some bright future goal—
Some higher, holier state.

Nor thinks the ill he now must bear,
Were shapen by a wiser care,
To mould his growing soul;
But feels 'tis punishment for sin
Of treading paths laid out for him,
Till time reveals the whole.

Letter From Mrs. Dr. A. E. Cutler.

MARKHAM HOUSE, Atlanta, Ga., Jan. 10, 1881.

Editor of Mind and Matter:

Enclosed please find the names of a few persons to whom I wish to have the number of MIND AND MATTER sent, containing the article that refers to the contemplated work of the spirits at Wicket's Island, a full description of which I hope to have ready for the press in a short time. Here let me say that this place has been selected by the spirit world, and everything relating thereto has been and will be carried forward under their direction. It is to be a home, a school and hospital, where conditions will be made, as far as possible, for the spirits to operate as they desire.

The guides say that many spirits are wandering about, seeking avenues to communicate with those on the earth plane. But, not understanding any of the laws of control, they are doing much harm by throwing inharmonious conditions upon sensitive; and they being surrounded in earth life by persons who do not sympathize with them, this causes great suffering to the spirits as well as the mediums.

This is to be a place where spirits can be taught the laws of control, without throwing inharmonious conditions upon sensitive; and a place where those possessed of mediumistic powers can come, and be under the direct instruction of teachers and professors in spirit life—who are all ready to commence such instruction as soon as the place can be made ready for them. Mediums who are passing from one stage of development to another, or who require rest from labor, and wish to hold communion with their guides, can come to this place, find rest and protection from all inharmonious surroundings. A laboratory will be established here, and every arrangement made that is possible for a human being to make, so that chemists can come from the spirit side of life and compound remedies, give instruction in chemical laws, and experiment for their own advancement as well as for those in earth life.

I am satisfied that neither spirit nor mortal can know what the spirit world can accomplish on the earth plane until every arrangement shall be made strictly in accordance with their directions; and they know best what conditions they can work through. They want seance rooms, chemical and electrical apparatus, telegraphic and surgical instruments, and many other things to experiment with and demonstrate laws which they wish to explain to mortals. Now, although I had not a dollar to commence this work with, yet as soon as the band of spirits, who have this matter in charge, had selected the place and made conditions by which I secured the island, I commenced operations; and I have the utmost faith in their ability to carry forward the work, and every dollar I can earn will be devoted to their use.

I know very well that it will take a much longer time, and everything will have to be on a limited scale, unless there are those who feel the importance of the work, and who will donate towards its completion. But I have come South on a professional tour, to earn the money to put up the building; and I expect to have it ready early in the season for mediums and friends of the cause to come there, and in union of action, to make conditions for those on the other side of life to commence their work. As soon as

the building is completed and furnished, those sick in mind and body can come there, and be healed by materialized physicians. Professors will teach the laws of development and control, and as they learn by experiment what they require, that will I provide as far as is in my power. My husband, son, and his wife, were at Onset, carrying forward the work; preparatory to putting up the building during my absence, and I shall return there early in the season, as soon as the weather will permit. I hope and trust that I may be prospered so that a grand University, with professors and teachers from spirit life, may be able to preside over every department, and the two worlds be more closely allied by and through the physical senses, than has ever been done yet.

Mediums who have been persecuted, and who need rest, sympathy, and kind care, shall ever receive a hearty welcome at this Island Home.

Those who are channels for undeveloped spirits, and are obsessed by them, shall come here and be assisted into a higher life, instead of being incarcerated in asylums, and pronounced insane as so many are at the present time.

God bless you; Gen. Roberts, for the bold stand you have taken in behalf of mediums, may you live to see all mediums placed in their true positions, and receive the respect they deserve as channels through which our angel friends can make their presence known. That you may be preserved and strengthened for the work you have undertaken, and as long as the spirit of persecution lasts, may your hands be strengthened to uphold the weak and helpless.

Yours for the cause of spiritual and human growth and development.

DR. ANNIE E. CUTLER.

Excellent Suggestions, Who Will Follow Them?— Letters from S. B. Maxson & Dr. J. Mathew Shea.

WEST LENOX, Dec. 23, 1880.

J. M. ROBERTS—DEAR SIR:—As my term of subscription to your valuable paper is about to expire, I hasten to renew subscription; enclosed you will find amount for six months. I would not do without the paper for twice the amount of subscription. I endorse the course you have taken, and I believe every intelligent and honest Spiritualist throughout the land will do the same. After reading your paper for six months, I have come to the conclusion that it is my duty to do a little something toward promoting the cause of Spiritualism, and I do not know of any thing better, than procuring a few subscribers to your paper. I mean to use a little extra energy and perseverance until I get two or three subscribers if no more, and I wish every subscriber to your paper would do the same, so that within two or three months you will have double or treble the names on your subscription list that you have now. I hope that such men as Bundy and W. R. Rice, will soon learn that they need not expect that a few self-conceited hypocritical bigots, can stop the onward march of truth, and crush it to earth by their ignoring it.

Yours ever for the truth,

S. B. MAXSON.

CHICAGO, Jan. 7th, 1881.

DEAR BROTHER ROBERTS:—Enclosed please find two dollars, for which send me your excellent paper for the coming year. I have been getting it at the book store, but now think it better to subscribe. The noble defence of mediums and true Spiritualism which you have made, deserves the thanks of all true Spiritualists, and as I think actions speak louder than words, I will send you my subscription, and I will work hard the coming year to get you all the subscribers I can. I glory in the stand you have taken, and am thankful there is one man and one journal, not afraid to speak out in the cause of mediums. Too long have all been silent. Now, brother, if you will say to the public, that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my materializing seance; this to hold good until further notice. I speak of your noble paper to all who come to my rooms, and I have sent you, no doubt, many subscribers ere this. I hope to soon go to Philadelphia, and there to see you and grasp by the hand and greet you. May God and the angels bless you and your work, is the constant prayer of your true friend,

JOSEPH MATHEW SHEA,
87 West Madison St., Chicago, Ill.

A New Society of Spiritualists.

KANSAS CITY, Mo., Jan. 10th, 1881.

To the Editor of Mind and Matter:

DEAR SIR:—A first society of Spiritualists of this place have organized, and are prepared to support and defend all mediums working in the good cause. Would be pleased to hear from any such contemplating a visit West, at any time. Yours for society.

W. W. JUDSON, Sec'y.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
No. 2, Rear of 1229 Vine St., Philada., Pa.

Mrs. Annie Stewart's Seances.—Remarkable Manifestations.

From Terre Haute Express.

On yesterday we reached your beautiful Prairie City, and stopped off to see the wonders said to occur through the mediumship of Annie Stewart, of Pence hall notoriety. We attended the public seance that evening, and at the close I engaged a private one for myself and son, who accompanied me thus far on my way to Philadelphia, and other points east. The hour fixed was 10 o'clock a. m. Sunday. One-half hour in advance of the seance was devoted to examination of the cabinet and its environs. We found in the cabinet two small tambourines, a chair, a small paper rack, which held a half dozen sheets of blank writing paper, and a carpet on the floor; nothing further was noticeable.

We further scrutinized closely the room, and are fully satisfied that it was impossible for mortal to enter the room or cabinet unobserved.

The medium, single-handed and alone, entered the cabinet, closing the doors; the light was turned down, leaving sufficient however, to see all in the room.

Ten minutes after the medium entered the cabinet, both doors were thrown open, exposing the interior to full view, which, to our astonishment, was flooded with a soft, mellow light, which reflected over and beyond the platform, making all within its area, plain and distinct.

A young woman, leaving the cabinet, stepped from the platform and seated herself some ten feet from the cabinet by my side. I said to the apparition, "Who are you?" She answered, "Your spirit daughter, Adalaide." I then asked, "Who is the squaw standing by the medium?" She replied, "That is the Indian squaw who gave me the beads and placed them around my neck, the same I afterwards wore in my little coffin."

To explain: thirty-five years ago I, with my family, in search of a western home, camped near Council Bluffs, Iowa, which is now my post-office address. Many Indians had pitched their wigwams near my camp, among whom was the squaw referred to, a strong attachment grew up between the squaw and our little daughter, then about two years old. She gave the beads as stated; one year afterwards Adalaide died, and she was buried with the beads around her neck as before stated; more than that, she has, through the mediumship of Annie Stewart, given me her spirit picture with the beads around her neck.

But to return. After ten minutes devoted to social conversation pertaining to her spirit home and the friends left behind—my angel daughter, Adalaide—she could have been no other—returned to the cabinet, closing the door upon herself, the medium and squaw. After a few minutes of anxious suspense the cabinet doors were again thrown open and George Powell, a brother of the medium, came forth, and on leaving the platform helped himself to a chair, the medium and the squaw remaining still in the cabinet; each was holding a tamborine. George, after a few commonplace remarks, began to sing in a loud and distinct voice, the medium and the squaw marking time to the music by shaking the tamborines they held. George having finished the song, re-entered the cabinet, closing the doors, which after a minute were thrown open, the squaw in the mean time changed her position by moving further from the medium, and George now stood between the two, they still holding on to the tamborines, each of which was shaken at short intervals. All that goes to characterize the Indian race was clearly and distinctly marked, and could under the light be plainly seen. She (the squaw) wore a gilt band around her head, large earrings suspending from the ears were noticed; the hair was straight, long and black, the ends of which extended down in front, floated upon the tamborine, which she held in her hands.

The squaw, after remaining full twenty minutes in a materialized form, disappeared with George, and neither was seen afterward. The illumination continued one and a half hours, and half an hour after it vanished the seance closed. During the last half hour two apparitions under gaslight appeared.

During the two hours myself and son were visited and affectionately greeted by seven different spirits, all claiming to be our relatives and special friends; the greater number of whom were recognized, but only one other shall I now describe, though doubtless to many of your readers a description of each would be interesting. I refer to the visit received from my aged and beloved mother, who, for several years previous to her death, walked quite lame, the result of a fractured ankle. She came limping from the cabinet, arms akimbo, dressed in the costume with the duplicate of the old-fashioned cap upon the head that she used to wear; all so perfectly characteristic of her that I at first sight recognized her as my own dear mother, whose love and kindness will ever cling around my memory's throne; after the greetings, which were warm and affectionate, as the meeting between mother and son on such occasions must ever be, she departed for her heavenly home to await my coming. At the close of the seance we left the room feeling assured that we had held sweet communion with our spirit friends.

And now, in conclusion, kind reader, I declare to you and all, that I have told the unvarnished truth; make of it much or little, as may suit your purpose best.

WILLIAM GORNER,
JOHN GORNER.

Correspondence.

AUBRY, Johnson Co., Kan., Jan. 8th, 1881.

J. M. ROBERTS—DEAR SIR:—Please find enclosed two dollars, and keep alive MIND AND MATTER another year in our house. As long as you stand in defence of mediums, we do not like to do without your paper. Brother Roberts, why, in writing, do so many say "true mediums?" as though it were possible that there could be a false medium. All mediumship is true, as far as the development goes, and cannot be false. All mediums are liable to be under the control of untruthful influences, which are as often from this side of life as the spirit side; brought with, and in the deceiving spirit of the investigators themselves, and because the medium is true, they get their own reflection back. By this I am not going to say that there are no impostors, but call impostors by their right name I say, and don't slander mediums any longer by prefixing "true" or "false" to the word.

I will give when needed, one dollar to the Mediums' Home. But why should it be the worn out Mediums' Home? Why not a place for any medium to stop, and recuperate when needful for study, investigation, growth of soul, etc. And what are those worn out mediums going to do when at their home? "Sit and sing themselves away to everlasting bliss." Of all the mediums I know, that does not seem like home for them. Why not come West with the Home, (at least this far) and get about six hundred acres of land, set out orchards and park; raise choice stock, (it will grow while they sleep and pay their hire). Some would grow strong by cultivating vegetables. In short, a Home that is a Home might be built here, that might serve as a model for future Homes for aged people. Such a home as earth has never seen, where angels walk and talk with mortals through all the grounds. I would give forty acres to such a Home here, and otherwise aid in its construction. Land can be had adjoining for \$15.00 per acre, (for a short time only). However let a Home be built any where. The idea is a good one. Go on with the work.

MRS. M. P. HENDERSON, M. D.

JANESVILLE, Wis., Dec. 25th, 1880.

MY DEAR FRIEND:—A friend of ours has lately sent in a few numbers of MIND AND MATTER. Thanks to the good friend for his kindness and friendship. It has revived the true feelings toward down trodden and abused mediums. If there is any class of people in the world that needs protection, it is the dear, truthful, and down trodden, and humble mediums; and the course you are taking my brother, fills my soul with joy. My wife and I were early converts to Spiritualism. We had wonderful manifestations in our own family, which fully convinced us of its genuineness. We first took the Banner of Light, and read it ten years or more. By a slight misunderstanding it was stopped, although we always paid in advance. I then subscribed for the R. P. Journal, which we have kept for ten or twelve years, which we always paid in advance.

When Deacon Bundy commenced his raid of stamping out mediums, I dropped the paper and took the Truth Seeker, which I have kept running for some three years.

Bundy's raid on Bastian and Taylor looked to me terribly wicked and wrong. I had attended one of their materializing seances; it was to me a glorious satisfaction; test after test was given me at the dark circle. Our dear daughter (who had lately died) appeared at the aperture of the cabinet and called me "dear father," (only one man in the seance knew me). I was amazed and rejoiced at the glorious manifestation; she was perfectly recognized by me as our dear loving daughter, who had departed this life some two years before. Should Col. Bundy continue his stamping out process, he too will get stamped out, if he is not already, by his own hypocritical course. Enclosed please find one dollar for MIND AND MATTER six months. I am an old man 73 years old; my wife 75 years. WARD WITHAM.

Concurrent Literature.

An Infidel Aboard:—A series of letters written while on a ten weeks visit to Europe, by D. M. Bennett.

This is a compilation of the letters of our editorial brother of the Truth Seeker, written to his friends, and published in his journal, while on a journey of recreation, after his weary imprisonment of thirteen months, the history of which is quite familiar to our readers.

These letters, he tells us in his preface, were written in great haste and dispatched by mail without time for revision—and after their appearance in the columns of the Truth Seeker were made up into pages, and stereotyped without chance for correction. This will answer for the rather unattractive appearance of the typography, but does not detract from the interest of the contents, which are served up in the author's usual sprightly, racy, gossipy style, and contain much information of general interest, while showing that his eyes and ears were sensitively open to all that claimed his attention, conflicting with his peculiar views upon matters of religion and politics. The book will be read with interest by those of his own way of thinking, who have not already read the "letters" in the columns of the Truth Seeker; and those who have, will be pleased to have them in shape for preservation. Brother Bennett's orthodox friends (?) might also find some eye openers in their pages, and perhaps profitable if not pleasant reading.

846 pages, price \$1.50. For sale by the editor and publisher, D. M. Bennett, No. 141 Eighth St., New York City.

A Fraternal Tribute To The Memory of David C. Densmore, Founder of the "Voice of Angels."

BY THE EDITOR OF "MIND AND MATTER."

Led by those guardian spirit guides
Who watched thy advent on Life's stage,
And through the fiery path of youth
E'er held in check each passions rage;
And who, through manhood's stormy way
Were ever near to lead thee on
To where thy life-work duly done
Should earn for thee the victor's crown:

Won by their ever helping power
Thy confidence in them to place—
At Life's meridian's passing hour
They bade thee all their work to trace.
"The Halo," at their word shone forth
With dazzling radiance on the sight
Of those who, like thyself, had heard
The "Voice of Angels" in the night.

And then abroad that "Voice" did ring
In every quarter of the land
Proclaiming "tidings of great joy"
To many a kindred sorrowing band,
Who mourned their loved ones, journeying
Mid spirit scenes of pure delight,
Or waiting on the other shore,
Of coming friends to catch the sight.

A benefactor, thou, my friend—
Thy work was bravely, nobly done;
Where few would dare to follow thee,
Thou went'st as if by light of Sun.
And well thou might'st, for clear as day,
Thy course was often made for thee,
By angel guides whose helpful hands
From every doubt thy mind made free.

Yes, brother, by thy trusting faith,
A lesson thou hast taught us all—
That if unselfish, faithful, true,
We need not fear—we will not fall.
And here on MIND AND MATTER's page
This feeble tribute to thy worth,
A brother soldier for the truth,
Inscribed, and to the world sends forth.

When Father Time shall call the roll
Of those who met Life's sternest test,
High on the list will DENSMORE stand;
If, there, it does not lead the rest.
A greeting, not a parting word,
Comrade, upon thy outer post
At mounting guard I too will come
And join with thee the spirit host.

*"The Halo," a narrative of the mediumistic experiences of Mr. Densmore, profound in instruction, and of thrilling interest.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ULRICK ZWINGLIUS,

GOOD AFTERNOON, SIR:—I tried here to bring some kind of order out of the chaotic state of Christianity, but my enemies wished it not, for the reason that they would have lost their hold upon the ignorant people. I tried to make some of their creeds a little straighter. I was a medium for the spirits, but I had too much of the old heaven in me to understand it clearly. In fact I had not progressed enough to have any idea of the true state of affairs in the spirit world. These Christians were, in my day, with few exceptions, hypocrites. They were preaching about the mansions beyond the clouds, but in truth they were more busy gathering up the shekels. So that they could build more churches and own more land, they cared for little else. I know it is not a good occupation for a spirit, but at times when I met the spirits of those who were so engaged, it does me good to mock them at their miserable state, brought on by their infernal hypocrisy. I wrote when here—I begged—I implored—but it was all in vain. I do honestly believe that almost all the Christian priests of my day, did not believe what they preached to be true, and I believe the same of the Christian priests of your day. The most of them are rank Materialists, and they care for nothing but to secure the best things of this life. It would have been better for many of them to have died from starvation, than from gout from overfeeding. They would have been a great deal better off as spirits. They all know this fact, but they will not admit it, that their Jesus is a myth. No; they would rather let you mortals fall into the same error as themselves, on the principle that misery loves company, and that they can have many to meet them in spirit life. This is what I have to say, first for my own benefit, and second, that you may know my state, when a mortal and as a spirit. I lived from about 1479 to 1510, and my name was Ulrick Zwinglius. You will find some mention of me, for I was engaged in a good many religious controversies."

[We take the following regarding Zwinglius from *Johnson's Universal Encyclopedia*.—Ed.]

"Ulrick Zwingli, the Swiss Reformer and Patriot, born in a lowly shepherd's cot at Wildhaus, Nottenburg, (Canton of St. Gall), of honorable and pious parents; studied at Wesen, Vienna, 1499 to 1501, and Bale, 1502 to 1506; was carried away for classical learning, and got an insight into the corruptions of the church; was ordained priest by the Bishop of Constance, and elected pastor of Glarus, 1506. He studied the Greek New Testament very carefully, and copied it with his own hands; preached against the mercenary service of his countrymen; in 1516 accepted a call to St. Mary's at Einsiedeln, and began to attack superstitious practices, but with the consent of his superiors."

"Zwingli was a bold Reformer, an able scholar, an eloquent preacher, a patriotic Republican, and far sighted statesman. He lacked the genius and depth of Luther and Calvin, the learning of Melancthon and Ecolampadius, but he was their equal in honesty of purpose, integrity of character, heroic courage, and devotion to the cause of reformation, and surpassed them in liberality. His prominent trait was clear, strong common sense. He had no organ for the mystic element in religion. In his theological opinions he was more radical than Luther, and departed further from the medieval traditions. He differed chiefly from his view of the real presence of Christ's body and blood in the sacrament, and held this ordinance to be merely a commemoration of the atoning death of Christ, but notwithstanding this difference, he offered him with tears, the hand of brotherhood, which Luther refused. In some articles, he was ahead of his age, and held opinions which were then deemed dangerous and heretical.

He had a milder view of original sin and guilt than the other Reformers, and believed that all infants dying before the age of responsibility, whether baptized or not, and all the nobler heathen who lived up to their standard of virtue and longed after the true religion, are saved by the grace of Christ which may operate upon the heart."

[Zwinglius fell in battle in a fruitless effort to resist the Catholic Cantons of Switzerland who refused him and his followers religious toleration.—Ed.]

ANTHONY VON BUCHER,
(Roman Catholic Priest.)

GOOD AFTERNOON, SIR:—In my mortal life I was a German writer and a Catholic, but not a Jesuit. I was opposed to their policy in mixing in affairs of state. So far as their religion was concerned, I had nothing against them, but politically I despised them. The Jesuits are ever planning for the enslavement of the intellect, and it was upon this point that I took issue with them. I say a religion that cannot stand the test of reasonable investigation, let it die, for such a religion will eventually die. We should never bolster up anything no matter how sacred it is to our feelings, because we have been taught so and so by our parents. We have the right as thinking beings, to inquire whether what our parents taught us is erroneous or not, and the person who does not do this, fails in his or her duty. In Munich, in Bavaria, my native country, I called a halt to the advance of Jesuitism, that is politically, for although a Catholic, I was never an extremist, and thought that other people might possibly be right and myself wrong. As a spirit I would say this, that Catholicism has lost all claims upon me. Why so? You may ask. Because I cannot wear infants clothing, I have outgrown them. The creed of Catholicism is too poor—too bare of facts—to satisfy an intelligent observing spirit. I have no words of condemnation for its followers. I only pity their ignorance. They must discard it at the right time, but they will have to be educated above it, before they can comprehend anything better. I went to spirit life somewhere about 1815, and my name was Anthony Von Bucher.

SOPHOCLES, (A Greek Tragic Author.)

I GREET YOU, SIR:—Although there has been much progression since my day, yet the same feelings—only a little more refined—govern mankind. The principal themes of all ancient tragedies were love, women, wealth and fame, and these are the themes of all the theatrical plays of to-day. In the one hundred and twenty tragedies that were written by me, most modern authors have found materials to build their plays upon. As a spirit, I must say, I can see no better way to teach people, than by a good moral play, because they will receive lessons given in that way, that they would not allow to be given to them in ordinary conversation. And I want to say also, those ancient tragedies of mine, were used to represent upon the stage the agonies of dying gods, who, it was said, lived before my time. The adventures of Apollo—the death of Osiris—and Orpheus with his lute—all these furnished materials for use upon the stage, to amuse the Athenian populace. It mattered not how much you knew as a thinker and philosopher—the people of that day could only be touched by drawing down some of their gods and goddesses from high Olympus, and placing them upon the stage before them. By this means authors gained popular favor. But to myself—to speak honestly—all this was folly; and when the night of death came upon me, I thought it meant eternal sleep. In fact I was a Materialist, but never prejudiced. I slept a good long sleep. I departed the mortal life 496 years before the Christian era, and I knew nothing but sleep, until one hundred years after the commencement of that era. Thus I slept for six hundred years. Such was the sleep of Sophocles. After my waking up I travelled among the spirits of all nationalities, and through all spiritual conditions, to wake up such sleepers as I once was myself; and it is to warn others against falling into this fearful lethargy that I have come here to-day. That is all I have to say. Good bye!

[We take the following facts concerning Sophocles from Smith's *Dictionary of Greek and Roman Biography*.—Ed.]

"Sophocles, the celebrated tragic poet. The ancient authorities for the life of Sophocles are very scanty. Duris of Samos, Ister, Aristoxenus, Neanthes, Satyrus and others are quoted as authorities for his life; and it cannot be doubted that amidst the vast mass of Alexandrian literature, there were many treatises concerning him, besides those on the general subject of tragedy. But of these stores of information, the only remnants we possess are the respectable anonymous compilation *Bios Sophocleus*, which is prefixed to the chief editions of the poet's works; the very brief article of Suidas, and the incidental notices scattered through the works of Plutarch, Athenaeus and other ancient writers.

"Sophocles was a native of the Attic village of Colonus, which lay a little more than a mile to the northwest of Athens, and the scenery and religious associations of which have been described by the poet, in his last and greatest work, in a manner which shows how powerful an influence his birth-place exercised on the whole current of his genius. The date of his birth, according to his anonymous biographer, was B. C. 495, but the Parian marble places it one year higher.

"His father's name was Sophilus or Sophillus, of whom nothing is certainly known. It is clear that Sophocles received a liberal education, not inferior to that of the sons of the most distinguished citizens of Athens. His first appearance as a dramatist took place in the year B. C. 468.

"Sophocles appears to have had every element which, in the judgment of the Greeks, would go to make up a perfect character; the greatest beauty and symmetry of form, the highest skill in those arts which were prized above all others, music and gymnastics, of which the latter developed that bodily perfection which adorns, if it does not actually contribute, to intellectual greatness, while the former was not essential to his art as a dramatist, but was also justly esteemed by the Greeks as one of the chiefest instruments in moulding the character of a man; a constitutional calmness and contentment, which seems hardly ever to have been disturbed, and which was probably the secret of that perfect mastery over the passions of others, which his tragedies exhibit; a cheerful and admirable demeanor, and a ready wit, which won for him the affectionate admiration of those with whom he associated; a spirit of tranquil and meditative piety, in harmony with

his natural temperament, and fostered by the scenes in which he spent his childhood, and the subjects to which he devoted his life: a power of intellect, and a spontaneity of genius, of which his extant tragedies are the splendid, but mutilated monument. Such are the leading features of a character, which the very harmony of its parts makes it difficult to portray with any vividness.

"The number of plays ascribed to Sophocles was 130, of which however, according to Aristophanes of Byzantium, seventeen were spurious."

Such was the great Greek dramatist whose spirit, after twenty-three hundred years, comes back to declare that he did not believe in the Greek gods and goddesses, whose transcendent attributes he set before the people of Athens on the tragic stage. He confessed he did not believe in the spirit, or after life, and died a Materialist, believing death to be an eternal sleep. He tells us that for six hundred years he remained under that delusion, and only then waked up to begin his work in the spirit life. What a lesson is that to such spiritless and soulless Materialists as the editor of the *Boston Investigator*!

MARY ELLEN HURLEY.

GOOD DAY, SIR:—I am a little girl thirteen years old. I come here to-day to send word to my father John and my mother Elizabeth Hurley, Camden, Kansas, that I am happy as a spirit, but I don't find golden streets and harps and wings. It is very much like here, only the weather is not changeable. There are birds and flowers—a very beautiful place like a big garden. I am, as I said, happy. You can say that I was here and put my name to this letter. MARY ELLEN HURLEY.

[Wild Cat said this spirit appeared as if she had wasted away.—Ed.]

DAVID EDWARDS.

GOOD DAY, SIR:—I never would in my mortal life have believed in anything like this and would have regarded it as the height of folly or else as the work of demons or devils. I was a praying man and a good Christian. But this is of very little use to you as a spirit. In fact I might say that it is useless, because over here there is ample provision made for every spirit to be happy, and it is foolish to wall oneself in with any particular belief, as I see is the case with millions of spirits. The Mahometans have their paradise; the Buddhists their Nivana; the Christians their Jerusalem, and all these people have just as much and no more happiness than they deserve for their ignorance and bigotry, when here in earth life. But outside of these contracted heavens, or hells as you may call them, there is a heaven that has no beginning and no end. Infinite in space. There is where the free spirits—the spirits of true liberalists and reformers—enjoy happiness. If I had my mortal life to live over again, and knew what I know now—no preaching—no teaching—no phenomena of any kind, but what I would be in favor of giving it free chance, because truth will win and falsehood go down. I want to see the truth of spirit return acknowledged by every one. I have been three years and over in spirit life, and I passed away at a place in Wisconsin, the name of which I will have to spell, Oconomowoc. My name was, DAVID EDWARDS.

EDITORIAL BRIEFS.

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

MR. JAMES A. BLISS requests us to say that his time is so much occupied that he is obliged to discontinue his private sittings on Tuesday and Friday afternoons.

FRANK T. RIPLEY, test medium, is ready to make engagements in February, March, and April to give tests and lecture in public. Address, Frank T. Ripley, care of W. H. Best, Dayton, Ohio.

MRS. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday evenings. Admission 50 cents. Private seances will be held by special arrangement.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

MRS. JAMES A. BLISS, the well known materializing medium, of this city, requests us to say that she would like to open a correspondence with parties on the railroad line between Philadelphia and Kansas City, Mo., with a view of holding seances in large cities along the route, some time during the coming spring. Address her as follows: Mrs. James A. Bliss, 1620 South Thirteenth street, Philadelphia, Pa.

THE Spiritualists and Liberalists of Van Buren and adjoining counties will hold their next convention at Breedsville, Mich., in Gray's Hall, commencing Friday evening, Feb. 4, 1881, and continuing over Sunday, the 6th. Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers, and a good time is anticipated. L. S. Burdick, president; box B, Kalamazoo, Mich.; E. L. Warner, secretary, Paw Paw, Mich.

MRS. KATIE B. ROBINSON, our Philadelphia test medium, called at our office this week and informs us that until further notice she will sit for the public at her residence, No. 2123 Brandywine street. Mrs. Robinson needs no testimony from us in regard to her mediumship as she is known from Maine to California and has gladdened the hearts of many with the messages that have come through her organism. Keep her busy.

MR. JOHN ROBBINS, an earnest Spiritualist, passed away January 17th. He dropped dead on Cherry street, in this city. Mrs. Katie B. Robinson, who was in Harrisburg at the time, was sent for to attend the funeral. There was a large attendance at the funeral, and the address, delivered by the spirit of Fred. W. Robertson, which was listened to with marked attention. A gentleman present remarked that he had never listened to so eloquent an address.

PAINE ANNIVERSARY.—There will be a celebration of the 144th anniversary of the birth of Thomas Paine, at Merchants' Exchange Hall, Kansas City, Mo., under the auspices of the Kansas City A. L. L., on the evening of the 30th inst. On the part of the League, and the friends of progress, liberty and justice, you are most cordially invited to be present, and join with them in paying a tribute of respect to the memory of one, who, under all circumstances, acting from convictions of right and duty, devoted a life to the good of mankind. Committee—E. P. West, C. D. McDonald and H. C. Train.

JAMES A. BLISS, 713 Sansom Street, has just issued his catalogue of all the spiritual and liberal books and pamphlets published in the United States, also the letters of parties that have acknowledged Blackfoot's work, his Indian guide, who sends magnetized papers to heal the sick or develops mediumship. Mr. Bliss' work in the spiritual line is getting extensive. His pamphlet gives all information about his labors. Mrs. Bliss, the materializing medium, has fitted a home for Spiritualists, where they may have the benefit of her seances and board, at 1620 South Thirteenth Street, Philadelphia. Send your name on a postal card and receive one free of cost.—*Western Light*.

Dr. W. L. Jack, writing from Portland, Maine, says: "I find MIND AND MATTER soaring on high here in this charming city of good folks and sensible Spiritualists. MIND AND MATTER is, in fact, a paper resorted to for the value of its defence of truth and its spirit of justice to all. It is spoken of by all the Spiritualists here, and is sold everywhere. Spiritualism is alive here and the people in earnest. Mr. J. W. Fletcher has been lecturing here with great success. He is one of the best test mediums upon our rostrum. Mrs. Nellie Nelson has also been here and convinced many of the truths of Spiritualism. She should be kept busy in the field. I expect soon to be in Northampton, Amherst and Hartford, Conn.

We have very often called the attention of our readers to the wonderful manifestations that are occurring at the regular materializing seances of Mr. and Mrs. James A. Bliss, and we have felt each time that this time we have said all that can be said; but as remarkable events are constantly occurring, we feel it our duty to make them known to the public. The guides of Mr. and Mrs. Bliss have now divided the time of the seance into dark and light circle manifestations. The musical instruments that are freely used in the dark circle were presented to the guides by an enthusiastic admirer of the seances, who is a regular attendant. The manner in which the dark circle is seated is very convincing to sceptics. The chairs are placed in the shape of a horse-shoe. Mr. Bliss takes one of them; the circle then joins hands; those sitting on the ends place both hands upon the one sitting next to them. Thus it will be seen that with all hands joined none can move without instant detection. While seated in this condition the lights are extinguished and the manifestations go on; bells are rung; a music-box which requires two hands to play it, is taken from the table and carried all around the circle; a drum is played upon with both sticks, and a guitar and tambourine apparently fly all around the room; hands touch the sitters, and lights are plainly seen in all parts of the room. The light circle manifestations are still very convincing. Last Sunday evening the room was filled with sceptics. During the evening Miss Lucille Weston came out of the cabinet magnificently attired, and called all in the room save one, to see her. Without an exception all expressed the greatest satisfaction in beholding the materialization of this eminent actress. One lady, a noted "Bundite," who was present, exclaimed, "I do not know whether that is the spirit of Lucille Weston or not; but this I do know, it is not the medium." Two forms manifesting at one time are becoming a common thing in these circles. Don't forget the evenings—Sunday, Tuesday and Friday, at 8 o'clock; when the weather is fair, there is no failure. If it is very stormy the seances will not be held.

BLACKFOOT'S WORK

CURING RHEUMATISM.

Pottersville, Mich., Jan. 17, 1881.

Mr. Bliss—Dear Sir:—I have been wearing your magnetized paper for rheumatism or a numbness of my arms that has troubled me for years, and they have helped me wonderfully. I am sure they will cure me if I use them regular.

JULIA E. SNYDER.

QUIETS THE NERVES.

North Sutton, N. H., Jan. 18, 1880.

Bro. Bliss:—Please send me two sheets of magnetized paper for my sister; she is more quiet and rests better at night since wearing them. We feel grateful for what they have done. May the good angels bless you and yours in this great and noble work.

SUSIE F. JUDKINS.

GOOD FOR LIVER COMPLAINT AND AFFECTION OF THE SPLEEN.

Niantic, Conn., Jan. 20, M. S. 33.

Mr. Bliss—Dear Sir:—Please send me four sheets more of the magnetized paper. I find it is doing me good and I do not want to be without it; I am much better than before using the paper. My trouble is liver complaint, affection of the spleen and a very weak stomach; it stopped the pain in my liver almost immediately and my stomach is much stronger. Of course, a chronic disease will take a long time to be cured.

May the good father bless you and your wife in the work you are doing for humanity.

Yours truly, MRS. SARAH A. MINER.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N. Y.	50
Mrs. E. S. Sleeper,	\$3.00
R. Butterfield, Sacramento, Cal.	2 00
Thomas Atkinson, Oxford, Ind.	1 00
C. B. Peckham, Newport, R. I.	1 00
Mrs. E. S. Sleeper, San Francisco,	1 00
E. C. Hart, Oberlin, Ohio,	3 00
Mary S. Lloyd, Waterford, N. Y.,	1 00
Orson Brooks, Denver, Col.	50
Mrs. E. S. Sleeper, San Francisco,	3 74

ANOTHER DANIEL COME TO JUDGMENT.

At No. 47 Exchange Place, New York City, resides Mr. Emmett Densmore. Some three weeks since Mr. D. sent us a communication, in which he went very far out of his way to condemn our editorial course, and this under the pretence that his condemnation was made in a friendly spirit, and in response to an invitation presented to him on our part, asking him to co-operate with us in defending, encouraging and protecting unjustly assailed and persecuted mediums. Mr. Densmore supposed we would be silly enough to jump at the bait of his honeyed words, and allow him to insult us through the columns of our own paper, by publishing his insincere communication. That is not our way of doing business; however, and we returned his article to him with a very emphatic request that he would attend to his own business and allow us to attend to ours without any attempted interference from him. It would seem that Mr. Densmore lacked the good sense to comply with our very reasonable request, and has sought to make good his attempt to create prejudice against us by publishing his rejected communication in Miller's *Psychometric Circular*, thus making our editorial brother, C. R. Miller, a party to his ill-disguised hostility. Thus publicly assailed, we will, as we have always done, meet our assailant, and place him in the mud that he intended for himself.

Mr. Densmore opens his attack upon us with the following untruth. He says: "I had before given a cursory glance to editorials of yours making personal strictures—if they may not be called personal attacks—upon Prof. Kiddle, Prof. Buchanan, Dr. Crowell, and others." Had Mr. Densmore given due and unprejudiced attention to the editorials to which he refers, instead of only giving them a cursory glance, as he admits he did, there would be some propriety in his undertaking to tell his readers what those editorials were. We have made no personal attacks upon any person. We have done what it was our duty to have done, watched the public acts and utterances of those who were seeking to mould the spiritual movement to suit their individual ends; and who, as their public acts and utterances plainly showed, were determined, unless those personal ends were answered through Spiritualism, to oppose and obstruct that movement. We have with that sincerity and good faith which we promised when we sent forth MIND AND MATTER, criticised the public conduct of Messrs. Kiddle, Buchanan, Crowell, Peebles, Bundy, Tuttle and others, who have insisted on Spiritualism being made to conform to their views of what it should be, regardless of what, in the very nature of things, it must be. Regarding their position, in thus undertaking to limit and restrain the work of the governing and controlling spirit forces, on whom the spiritual movement alone rests, we have criticised it with pungent keenness and have shown up the folly in which they are engaged. This course on our part Mr. Densmore most unjustly designates "personal attacks" upon those whose public acts we criticised. We assure Mr. Densmore we make no personal attack upon him when we say, his public attempt to place us in the wrong in this matter, in the manner he has done, manifests a want of good sense and an indifference to propriety that is intolerable. We suppose that Mr. Kiddle and Dr. Buchanan are fully competent to justify their course to their own satisfaction, if not to the satisfaction of others; and we are not aware that they have authorized Mr. Densmore to represent them. Until they do, Mr. Densmore certainly is undertaking to attend to other persons' business, to the neglect of his own, by his officiousness. To show the nature of this assault upon us, we will state substantially the offensive and rejected allusions to ourself. Mr. Kiddle had, in an article published in the *R.-P. Journal*, cited the mediumistic utterances of Andrew Jackson Davis and others to show that certain dogmatic utterances of an untruthful band of spirits were true, and that they should be accepted as truth. Knowing Mr. Kiddle to be entirely in error, we replied to his article, and in doing so criticised the Spiritual authorities he referred to. This Mr. Densmore is stupid enough to regard as making a personal attack upon Mr. Kiddle. In order that we may set ourselves right, as against the unjust allegations of Mr. Densmore, we will again publish the subject of our criticisms in connection with Mr. Kiddle. He wrote to the *Journal* as follows:

"My attention has been attracted to a communication in the last number of the *Journal*, from Mr. S. D. Hay, containing an answer from the spirit band of Mr. J. F. South to the question: 'Is there such a spirit in the spirit world as Jesus Christ, and how are we to understand his relationship to the Divine?' The answer is explicit, comprehensive and rational, and in all respects worthy of the deepest consideration:

"1. Jesus of Nazareth was a historical personage.

"2. He was the leader in his day and generation on account of the spiritual wave that was then being poured out upon the world.

"3. We know of no one who lived on earth such an exemplary life as Jesus did, nor do we of any spirit who has arisen to the same altitude in spirit life.

"Jesus claims to be no more than a brother to all humanity, though he is the spirit guardian of the earth through his now terminating cycle, surrounded by an innumerable company of angels, who constitute the Christ sphere.

"5. Jesus is the centre of spirit work to-day in connection with this planet."

"Mr. Hay remarks, 'If these statements be true, as I believe them to be, is it not a little singular that our leading lecturers and writers upon this

'wisdom dispensation have failed to recognize the fact.' He also remarks: 'There are some points in this answer [referring especially to those above summarized] which, as far as I know, are new to Spiritualists.'

"Now these remarks appear to me to call for some comment on this interesting and important theme. I do not think it can be rightly said that these statements are new, or that they are not recognized by any of the leading lecturers or writers on Modern Spiritualism. They are attested and verified by what appears to me, an overwhelming mass of testimony from the spirit world, given through various mediums—some of the purest and best—and many high and inspirational speakers. If we can reject this testimony, then, indeed, must Spiritualism be pronounced worthless as a source of reliable information as a spiritual revelation. It would take a volume to present it fully and fairly. I can in this brief paper only give a few references and citations in support of this position."

Here was Mr. Kiddle, a "leading writer and lecturer" on Modern Spiritualism, insisting that the dogmatic utterances of anonymous spirits, such as those set forth, and which are endorsed by Mr. Kiddle, and commended as true and important, must be accepted as such, or that all the teachings of spirits must be rejected and "pronounced worthless as a source of reliable information." It is just this spirit of dogmatism on the part of spirits and mortals, that Spiritualism has come to destroy, and to substitute for it the reign of pure and untrammelled reason, if we apprehend rightly its real mission. Let us see, then, how the dogmatic assertions of these anonymous spirits will stand the test of enlightened reason.

They say "Jesus of Nazareth was a historical personage." If so, we ask them, where is that history to be found? Outside of what are termed The Four Gospels and The Acts of the Apostles there is nothing that in any way refers to such a man or being, that has even the appearance of history, and where is the man to-day that dares to pretend that those books have any historical value. It is conceded, by even the Christian priesthood, that not one of them was written or had an existence until from sixty to one hundred and fifty years after the alleged crucifixion of Jesus. Besides it is not pretended that Jesus ever wrote a word or even that he could have written a word concerning himself or any teaching in which he might have been engaged. There is no attempt in either of the books named to give the sources whence their authors obtained the information, they pretended to give, concerning Jesus. In utter despair of resting the story of Jesus upon anything having the appearance of authentic history, the founders and propagators of the religion taught under the name of Christianity long ago abandoned such a hopeless undertaking, and claimed that all the authority they possessed was derived from the "plenary inspiration" of the writers and compilers of the Canonical Scriptures. It is too late in the day, decidedly, for spirits or mortals to claim that as historical which originated solely in the imaginary vagaries of the theological theorizing and the aggrandizing selfishness of priestly intrigues. For these and many other reasons, we deny that Jesus was a historical personage, and insist that this spirit assertion was not true.

Again, what "spiritual wave was poured upon the earth" that made Jesus "the leader in his day?" That spiritual wave could not have run very high, or it would have had some contemporary historical mention, which it never did have. We therefore conclude that no spiritual wave occurred at all at that time. These anonymous spirits tell us what they know about the life of Jesus, and what they do not know about any other spirit or mortal, which only shows that they assume to know what they can know nothing about. These spirit "bulldozers" do not pretend that they lived when Jesus did, nor do they pretend to have reached "the altitude in spirit life" that they allege he has attained. How then do they know anything about Jesus, of whom they claim to know so much? We suppose Mr. Kiddle and his volunteer champion, Mr. Densmore, will tell us that they knew what they were talking about, through "plenary inspiration." That is ever the dodge of cornered theological charlatans, whether on earth or in spirit life. The "plenary inspiration" dodge "is played out," gentlemen, and, with the game, is ended all chance to recover your lost stakes. Truth was trump in that game, and you held none of that suit in the deck.

These anonymous spirits tell us that: "Jesus claims to be no more than a brother to all humanity, though he is the spirit guardian of the earth through his now terminating cycle." And this manifest nonsense, Mr. Kiddle says, is an answer "explicit, comprehensive, rational and, in all respects, worthy of the deepest consideration." We hardly know which to be the more surprised at; the complacent untruthfulness of these spirit dogmatizers, or the amusing simplicity of Mr. Kiddle in giving credence to their untruthful nonsense. How do they know what Jesus claims to be? They do not pretend to have conversed with him, nor with any spirit or mortal that had conversed with him. What then do they know upon that point? Nothing whatever. They not only tell us what Jesus claims to be, but in the exercise of their marvellous gift of lying they tell us what he does not claim to be, but what they know him to be, and that is, that he is the "spirit guardian of the earth." If he is the spirit guardian of the earth, as they allege, he is nothing more nor less the king of all the gnomes or genii

of earth, and has about as much real existence as those imaginary beings of ancient mysticism. But, Shades of all the Mysteries! what do these "Rollicking Diakka" mean when they speak of Jesus' now terminating cycle? Why is Jesus, cycle now terminating? We supposed that those who founded the religion of Christianity had provided a cycle for Jesus that was to endure forever. We are very glad to be assured that the cycle they begun is now terminating. In that case the "New Church" movement of Buchanan, Kiddle, Peebles and company will be the beginning of a new cycle, with Jesus left out and Christ put in. The new cycle has very much the appearance of ending before it begins, (and we are only one-sixteenth Irish at that).

Again we are told by these spirit romancers that "Jesus is surrounded by an innumerable company of angels who constitute the Christ sphere." What is an angel? As a Spiritualist, we know what human spirits are, both in the body and out of the body; but what is an angel? and especially, what are the angels here spoken of as peopling "the Christ sphere?" McClintock and Strong's "Cyclopedia of Ecclesiastical Literature" says: "But this name [angel] is more eminently and distinctly applied to certain spiritual beings, or heavenly intelligences, employed by God as the ministers of his will, and usually distinguished as angels of God or angels of Jehovah." Speaking of their functions, the same author says: "They are represented as being, in the widest sense, agents of God's providence, natural and supernatural, to the body and to the soul." Now, does Mr. Kiddle desire to be understood, in referring to those angels of "the Christ sphere," that he believes in supernatural beings as peopling any part of nature? If so, he must regard the Jesus spoken of as not a natural being, but the supernatural head and ruler of a sphere of supernatural beings. If angels are human spirits, then they are not supernatural; if they are supernatural, then they are not human. The use of the term angel, in describing human spirits, is so out of place as to render the use of it a manifest dissembler; and that is just what these spirits were.

But, if we have not already sufficiently shown up the nonsense which Mr. Kiddle accepts for truth, we think our review of the 5th and last assertion will of itself suffice for that purpose. We are told that: "Jesus is the centre of spirit work to-day, in connection with this planet." What particle of evidence is there of that fact? Will the spirits who make that assertion pretend that Jesus is behind them inciting them in their untruthfulness? Hardly; or they would have done so. If Jesus is in the Christ sphere, at a greater altitude in spirit than was ever attained by any other human spirit, and is surrounded there by myriads of angels, who cannot be human spirits if they have spoken the truth, we ask in all seriousness, of what earthly use are those elevated supernatural beings in the spirit work of to-day? Every fact in Modern Spiritualism contradicts this spirit assertion: The centre of the spirit work to-day is not in a supernatural "Christ sphere," but in those natural spirit spheres or conditions, peopled by the spirits of the wise and great and good of the human race, who have combined their power to give to mankind truth instead of falsehood regarding the mortal and spirit life of man. At least one thing is very certain, if Jesus Christ is the centre of the spirit work to-day he was certainly not the centre of it during the eighteen hundred years that he left the world in entire ignorance of the truths which the "spirit work of to-day" has made manifest. If Jesus Christ was the great medium that some Spiritualists, like Messrs. Buchanan, Peebles, Kiddle, Densmore and others, claim that he was, then it must be confessed that he was the greatest mediumistic failure that ever existed. When those tiny raps fell on the ear of little Katie Fox, her spirit inspired intuition told her that behind them was human, not superhuman, intelligence; and that little child proclaimed to the world a truth that had been buried for thousands of years under the false teachings of dogmatic religion, propagated in the name of Jesus Christ.

For such criticisms as this, Mr. Densmore has attempted to create a public prejudice against us. His reason for this is sufficiently explained when in closing his attack upon us he says:

"I believe, with Profs. Buchanan and Kiddle, that Jesus was not only a historical person, but was a Messiah—A Divine Messenger bearing a Divine message from God to man."

Why, bless your simple soul, who cares what you believe. We do not believe anything of the kind, and we flatter ourself we have given the very best reasons for believing no such nonsense. It is decidedly in order for Mr. Densmore and his proteges, the two professors, to produce some rational ground for their belief, if they can. When they do this, that "new church" movement will boom faster than it has done, or is now doing. We must, however, protest against Mr. Densmore's allegation that we are intolerant, for no better reason than that we throw the glare of the lamp of reason into the dark corners of spirit deception. Rest assured, gentleman, that "plenary inspiration" is as sandy a foundation on which to base a belief, as is the untruthful utterances of manifestly ignorant and bigoted spirits. Unless you can find some better foundation for what you believe, and seek to teach, than those resources furnish; your belief ought not and cannot stand.

We almost feel like thanking Mr. Densmore for

making it necessary for us to return to Mr. Kiddle's foolish assertion of the truthfulness of those manifest spirit falsehoods. That Spiritualism could live a day, with no better support than they furnish, would be impossible. Fortunately Spiritualism has been built upon facts, not on dogmatic assertions from any source, and it will stand and spread until it embraces the whole human race. Religious dogmatism and error will surely die, but Spiritualism will live forever.

We regret that Mr. Densmore does not like the style in which we perform our editorial work. We wish he did, for we do not like to be unaccommodating, but our sense of duty is never secondary to our desire to please. "When this cruel war is over," which the spirits that are hostile to Modern Spiritualism are waging against it, we will beat the sword, which truth has placed in our hand, into a plough share; and devote our time to the, to us, more congenial occupation of cultivating the fields of Peace and Concord. But like Cincinnatus, we will ever be found, even at the plough, ready to go forth when needed to enforce the demands of truth.

Friend Densmore, can you understand us? We fear not.

Dr. A. B. Dobson in Peoria, Illinois.

We have induced the great healer and independent slate writer to visit Peoria, and we have found him to be a gentleman and genuine medium. Dr. Dobson has been spending a few days with us and giving seances nightly. The spirits will answer from fifty to one hundred questions each night by independent slate writing. The test coming through his powers are convincing, and some of our most sceptical churchmen have been convinced of the truth that our loved ones return. Every one has to admit that when they die, they live again. The Spiritualists of Peoria tried to induce the Doctor to come and settle here. We made it as pleasant as possible for him during his stay among us; and he has gone away well satisfied financially and otherwise; and he says he will visit us again next April.

We have proved to the doctor that Peoria is a good place for a good test medium to come to and settle at. They will have a wide field to work in, as we are on the great highway between Philadelphia and San Francisco. I believe it would pay Mrs. Bliss to call here on her way West. Yours respectfully, PETER OGDEN.

618 Main St., Peoria, Ill.

Special Notice from "Bliss' Chief's" Band.

Bliss' Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philad.

Danl. C. Dean, Bedford Station, Mich., renewing subscription, writes: "I cannot do without your paper on any account. Success to you. I know you are needed to sustain the truth."

George C. Read, of Washington, Ind., renewing subscription, writes: "We have been reading your paper over a year and like it very much."

L. R. McCormick, Crothersville, Ind., renewing subscription, writes: "I have taken your paper from its birth, except the first eight numbers. I am highly pleased with the course you take."

Mrs. C. L. Morrill, of Dixon, Ill., renewing subscription, writes: "We cannot dispense with your paper. You are doing work 'up hill,' but the truth is mighty and must prevail, and your reward will surely come by and by."

J. C. Hart, Oberlin, Ohio, writes: "Enclosed find postal order for \$5 to pay for one copy of your paper for one year, the remainder you can put in the free list fund or use it in any manner that will do the most good. I like your fearless independence for the cause of truth and justice."

E. A. Stockham, Crete, Neb., renewing subscription, writes: "I have been anxious to learn all I could of the Katie Kling affair. I understand it now very well. I earnestly hope you may be able to show up what has always been the greatest trouble to me as a student of Spiritualism, i. e., deceiving spirits. I think Swedenborg was right when he said, 'The cunning and subtlety of spirits we cannot conceive a thousandth part of.' I bless Spiritualism because it rescued me from materialism and demonstrated to me beyond a cavil the life beyond the grave."

A. V. Godin, Cave Spring, Mo., writes: "Enclosed find postal order for \$2 for renewal of subscription to the most manly and outspoken paper that is published on this mundane sphere. Yours is the ring of the true metal. I cannot get any one to read my papers, as this is a purely orthodox and mythical Man-God worshipping community. There is not a Spiritualist or Liberal within fifteen miles of me, so you can see the reason I have not sent you some subscribers; it is simply impossible to do anything with them, so I let them wallow in the mire, and I read your paper all the same and am happy. Thanks to you and your spirit guides. You have used up Bundy, now go for Tice."

HUDSON TUTTLE AND THE RELIGIO-PHILOSOPHICAL JOURNAL.

Our readers will remember that, three weeks since, we noticed the fact that Hudson Tuttle had the previous week published a defence of the past editorial course of the *Journal*, over his own name, in a leaded article, in the editorial columns of that paper. It was, as we showed by our criticisms upon it, a weak and unrelenting attempt to justify the hostile course of the *Journal* towards spiritual media and Spiritualism. It told, in a manner louder than words, that Mr. Tuttle considered himself responsible for that hostility to the cause which the *Journal* professes to uphold; and that it was virtually an attempt to deprive Col. Bundy of the credit of being the author of the principal editorial work upon his paper. We were not more surprised at the cool audacity of Mr. Tuttle in thus belittling the editorial qualifications of Col. Bundy, than we were at the unseemly humility of the latter in allowing himself to be overwhelmed in that supercilious manner, by Mr. Tuttle, in the only connection in which he has made any figure as an editor and Spiritualist.

It will be further remembered that we charged Mr. Tuttle, on his own showing, with having been the author of the most objectionable editorial articles that had appeared in the *Journal*. We now refer to these facts to call public attention to the further fact, that neither Mr. Tuttle nor Colonel Bundy has denied the correctness of our charge against Mr. Tuttle. Now the question naturally arises, why has Mr. Tuttle, at this time, thrown aside his mask and stepped to the front as editor of the *Journal*? He did not do it before. Why does he do it now? As Mr. T. has not answered that question, we are left to conjecture the reason. It is an admitted fact that the falling off in the subscription list of the *Journal*, since Col. Bundy has been its ostensible editor, has been most disastrous, if not ruinous. Something must be done, or the craft and the whole crew of that concern will go under. Col. Bundy, it would seem, has been fixed upon as the sleeping and snoring Jonah who must be cast into the sea, and the vessel placed under the command of Capt. Tuttle, to save it if possible. What whale will be there to swallow the modern Jonah, and bear him to land, we do not know. We very much fear there will be none; for he would be a nauseating dose for a score of whales. We are decidedly in favor of any change that will bring the *Journal* safely into port, but to place the name of Hudson Tuttle at the head of the paper, in place of Colonel Bundy's name, would be no change at all. We therefore suggest, that in the contemplated move to relieve the *Journal*, whatever is done must not be in appearance only, but in reality.

In the last issue of that paper is an article, manifestly from the pen of Mr. Tuttle, entitled, "How to Promote Spiritualism." It shows very clearly that Mr. Tuttle's great aim and object is to curry favor with the enemies of Spiritualism, by dragging it down to their level of ignorance, prejudice and selfishness, to induce them to give it a little toleration. It is this time-serving tendency on the part of too many prominent professors of Spiritualism that is doing more to degrade and retard the spiritual movement than nearly all other causes combined. If Spiritualism is true—if it is beneficent—if it is necessary to human welfare—it need not come begging recognition from any one. It can only deserve recognition by its open and uncompromising antagonism to all opposing errors. How pitiful, then, to read such a shameful exhibition of condescension as the following. The *Journal* says:

"Never before was there such a disposition among non-Spiritualists, to concede that there are phenomena in Spiritualism, which deserve investigation and compel respect, as to-day. The experiments that are going on among certain materialists like Beard, in the phenomena of trance and mesmerism, and the eagerness with which these details are published by the daily press; the collection and wide dissemination of Review articles, giving circumstantial narratives of dreams, in which the dream seems rather to be the preternatural action of a released spirit than the abnormal results of indigestion; the continued publication of the daily press of every item, however trivial, that bears on the question of intercourse with spirits; the discussion among orthodox (and therefore materialistic) Christian divines, of the question whether preternatural phenomena do now occur: the recognition by Dr. Tyng, Jr., of the alleged spirit phenomena at Lourdes, and by many others of those at Knock; the almost daily visits to which persons having any acquaintance with Spiritualism, are subjected on the part of those who are trying to find out just a little, but who are equally careful to protect themselves against finding out much—all these facts are straws indicative of a change in the direction of the popular breeze—or what may be called the mental habit of the age—toward investigation. Let us welcome it, however wavering or inconstant its breath may sometimes seem. It may prove a trade wind, which will soon bring us more progress in a day, than we have been wont to make in years. In view of these facts, Spiritualism has now reached a pivotal point at which its further progress can be promoted or hindered according to the wisdom and discretion with which its work is aided by four classes of persons; viz., mediums, holders of private circles, investigators and critics."

Now we ask any honest, sincere and earnest friend of Spiritualism, if that kind of truckling to popular prejudice against it, is calculated to command that respect and confidence that will interest sensible people in the truth as it comes to us from the spirit world? So far from any of the facts mentioned showing a "disposition among non-Spiritualists to concede that there are phe-

nomena in Spiritualism, which "deserve investigation and compel respect to-day," they show the very reverse. Dr. Beard's experiments are set on foot to show that trance and mesmeric phenomena have nothing whatever to do with spirits or Spiritualism. So with the "Review articles giving circumstantial narratives of dreams," but not so with the *Journal's* allegation of "continued publication by the daily press of every item, that bears on the question of intercourse with spirits." The very opposite of that is the fact. The daily press, and weekly press too, on the contrary, publish every item that can in any way show that "intercourse with spirits" is not true. "The discussion among orthodox Christian divines, whether preternatural phenomena do now occur," so far from showing any disposition to inquire into the facts of Spiritualism, only shows that that is the last thing they will ever do. Spiritual facts are not preternatural facts, and no discussion of preternatural facts will ever lead any one into Spiritualism. If the orthodox Christian clergy can once force spiritual phenomena into the domain of preternaturalism, which they have always attempted to do, they will make a permanent end of Spiritualism. All they would then have to do would be to assign all those "preternatural" facts to "Old Nicky Ben" and his family, and human spirits would have to go out of business, or "work for nothing and find themselves." We are astonished that Mr. Tuttle should have seen anything encouraging to Spiritualism in that prospect. But the funniest thing of all is that he should have referred to the occurrences at Lourdes and Knock as alleged spiritual phenomena. Who alleges that? Certainly not the superstitious orthodox Christians, such as Dr. Tyng, Jr., who thinks the age of miracles has not ceased, and that they have been taking place at Lourdes and Knock. If Mr. Tuttle and the *Journal* can find no better encouragement as to catching that spiritual "trade wind" which such a "popular breeze" indicates, we had better sail on a while on the old tack. That is the course the spirit world has pointed out, and its wisdom is too well established to change it for a new one. If Mr. Tuttle and the *Journal* want to follow that "popular breeze" and overhaul that "trade wind" we would advise them to ship on another craft than Spiritualism. The latter is not the popular line of travel just now, and we fear it will not be soon, with those who want to sail on the "popular breeze" or before a "trade wind." As a Spiritualist, that word "trade," sounds out of place to us in a spiritual paper, or in a paper that is claimed to be such. "Trade" and "popularity" are certainly outside of Spiritualism—not in it—and not likely to be in it—if we may judge from the efforts of so-called Spiritualists to make it appear as mean, corrupt, immoral and pernicious as possible. We can conceive of no greater calamity to the cause of Spiritualism than that it should become popular in the present conditions of human selfishness in this world. If it is ever to do any good it will have to remain as it is now, the uncompromising antagonist of all selfishness and personal aggrandizement.

Those premises of the *Journal* were made the basis of a labored attempt to depreciate the value of the phenomenal facts which are occurring everywhere through spiritual media, who, at every sacrifice, personal, social and pecuniary, are faithfully laboring to spread a knowledge of the truth among their fellow mortals. As a specimen of the *Journal's* methods of depreciating mediums and discrediting spiritual manifestations, we will cite the following:

"A professional spirit medium (by the by, we never saw one. All mediums we have seen seemed to be organized matter and not spirit), should always remember that his or her best clientage is the inquiring and unconvinced public. * * * Why were the phenomena which were performed in presence of Slade as medium, and Zoellner and others as investigators; or formerly in presence of Mrs. Hollis-Billings as medium, and Dr. Wolf and others as investigators; or those in the presence of Robert Dale Owen, trumpeted to the world and read in various forms by millions, while phenomena in the presence of the same mediums, at other times, have died with the transient sensation of curiosity they gratified? It was because the former responded to ingenious critical tests proposed in the investigating spirit, and were therefore permanent contributions to the world's stock of positive knowledge, and worthy of world-wide fame as such. In hundreds of dark circles, spirit hands and fingers of all sorts and sizes are brought into contact with the sitters. They believe for the moment they were spirits; but they go away and in a day or two they are not quite certain it was not the medium's own hand. Why? Because no crucial test is applied. Such witnesses are good for nothing to Spiritualism. (We should say so.) But when, in Slade's circles with Zoellner, these spirit hands came, and Zoellner, felt they were not those of Slade, his scientific spirit enabled him to suggest the means of proof for this hypothesis; so palpable and tangible that he could not contradict it the next day, nor ever from that time forth. He procured basins and dishes, filled several inches deep with flour, and afterwards with equally plastic, but hardening substances, in which the impression once made would be preservable like a plaster mould for years. The spirits were invited to leave the impressions of their hands, bare feet, etc., in these substances. They did so. In full light these impressions were afterwards measured and found to be those of persons of every age, size and temperament not corresponding to, or producible by, those of either of the three or four persons in the securely locked room. Like impressions of hands and feet were obtained between securely locked slates (not very deep impressions, certainly) in substance which enable them to be subsequently photographed for the instruction of the world. The experiments, so far as the spirits were concerned, differed in no degree from thousands which take place daily in

presence not only of Slade, but of hundreds of mediums, whose services to Spiritualism are performed under such an absence of provable tests that even the genuineness of their mediumship is doubted."

And this is the kind of reasoning that the *Journal* indulges in, to justify the stolid prejudice and scientific stupidity of Zoellner, who could not see and understand the possibility of spirits materializing their hands and fingers and touching him, without going through the farcical performance described by the *Journal*. Of what earthly use are those impressions of feet and hands in flour or other plastic substance, to especially show they were made by spirits? Prof. Zoellner does not pretend he saw the spirits who made them in the act; then how does he or any body else know they were made by spirits? Zoellner infers they were, and Prof. Wundt believes they were not; and any orthodox Christian clergyman will tell Prof. Zoellner they were made by the Devil and his imps; while Materialists will tell him it is the result of the inherent potency of matter. We venture to say that Prof. Zoellner does not know any more to-day about that very ordinary phase of spirit phenomena, nor any other phase of spirit phenomena, than millions of persons who have accepted them as the work of spirits and nothing else, who had no occasion to resort to any such inconvenient and inconclusive nonsense as that set forth. Some Spiritualists are ashamed of Spiritualism, because the positive evidences of its truth are so plain and simple as to be within the power of the commonest minds to comprehend them. It is its simplicity and certainty that constitute its greatest charms. If Spiritualism could not have come to the earth until learned arrogance and stupidity were prepared to receive it, it would never have gotten here. It came without help from that quarter, and it will stay and progress in spite of any opposition from it.

It is simply absurd for the *Journal* to pretend that mediums do not give these seances so as to interest inquirers. How long would any medium be able to do that? Our experience with mediums has been, that they do the best they know how, to help their spirit guides perform their work through them; and on the other hand, their guides do the best they can to help investigators to know the truth. We know of no exception in our experience. Does the *Journal* desire to be understood to say, that the manifestations in the dark circles of Mrs. Billings, Mrs. Lord and others, are not just the same they have always been, and of as just valuable as convincing proof of the truth of spirit return, as anything reported by Robert Dale Owen, Dr. N. B. Wolfe, or anybody else, as having occurred in their presence? If so, we need only say it is not true. That mediums giving dark circles for public investigation should sit with basins and dishes of flour for spirits to dip their hands and feet in, whether convenient or not, is simply absurd. The result would prove nothing to prejudiced and unreasonable people. Our rule in such matters is to accept nothing as of spirit causation which any person in mortal form could simulate. With all such imperfect results thrown out, there will be a hundred times enough of that which is certainly caused by spirits to convince the most sceptical, if they will seek it in a sincere and honest spirit. If they will not do that, then let them wait until they are willing to do it.

We want just here to nail the *Journal* down to one admission that should settle the "Katie King question" to the satisfaction of those who regard that paper as the "Spiritual Bible." Hudson Tuttle, with the assent of Col. Bundy, refers to that matter, and they rank the investigations and published statements of Mr. Owen through Mr. and Mrs. J. N. Holmes, with the "scientific" investigations of Prof. Zoellner through Dr. Slade; and those of Dr. Wolfe through Mrs. Hollis-Billings. We trust that this will satisfy all those who have regarded Mr. Owen as a poor, cheated and demented old man; Mr. and Mrs. Holmes as dishonest mediums; and Katie King as a fraudulent personation of a spirit, of their error. We can almost forgive Mr. Tuttle for all his perverse opposition to mediums in view of those reluctantly conceded points. It is true Mr. Tuttle had not the manly frankness to mention Mr. and Mrs. Holmes, as he did Dr. Slade and Mrs. Billings; but that is of no account. After this let us hear no more of the "Katie King Fraud." Spirit of Robert Dale Owen, the *Religio-Philosophical Journal* has at last borne testimony to the care and correctness of the investigations and published statements made by you in relation to the Katie King manifestations through Mr. and Mrs. J. Nelson Holmes. When will the *Buiner of Light* muster courage to do like tardy justice to your memory? When?

Mr. Tuttle shows his inordinate desire to have spiritual media and Spiritualism bow in the dust before popular prejudice in the following sentences. He says:

"True, some nerve, and often greater forbearance than courage, is required to enable a medium, conscious of honor and sensitive of insult, to meet sceptical investigators in a generous spirit. Investigators are not always either cultured or polite. They sometimes sneer and shake their heads in odious self-conceit at the very moment when old convictions are passing away and new ones forming in their stead. All this the medium must bear with. But they may rest assured that the more generously and boldly they invite tests, the higher will be the culture, and therefore the more agreeable the manners of those who investigate. A medium will almost never experience rudeness from a genuine scholar or scientific man. Thus even this inconvenience will diminish, the more freely it is defied."

And this is the way the *Journal* inculcates the humiliation and degradation of media, and encourages the discourtesy, rudeness and insolence of "sceptical investigators" toward the former. What is a sceptical investigator? Undoubtedly an enemy of the truth he pretends to seek. "Sceptical investigators" have no business to enter the presence of a mediumistic sensitive. They are not investigators, but the enemies of investigation, or they would divest themselves of preconceived notions while seeking truth. Until they can do this, they will not reach it, and they render themselves an obstruction to the investigation of those who seek the truth for truths sake. Such tests as would satisfy "sceptical investigators" would be such conditions as in ninety-nine cases out of a hundred, would prevent the occurrence of the very spiritual phenomena, necessary to a fair and unbiased investigation of the subject. We have already alluded to the vaunted scientific tests of Prof. Zoellner, cited by Mr. Tuttle, and shown that to the minds of "sceptical investigators," they are of no value whatever. What occurred in that case took place in the dark, under circumstances that precluded those present from seeing what was going on. The "sceptical investigator" would say to Prof. Zoellner and Mr. Tuttle and Dr. Slade, why was not the room lighted, and why were the spirits not asked to come in the light and not in the dark? They might answer until the day of doom, because that would have prevented the highly prized phenomena from taking place. The "sceptical investigator" would promptly reply, "that settles the question to my mind. What spirits cannot do in the light cannot be done in the dark." If our memory serves us rightly, the *Journal* has vied with the British National Association of Spiritualists, in trying to create a public sentiment, that would compel media to abandon giving dark seances, and seances where dark cabinets were used. We are glad to know that it has been compelled to abandon that wholly untenable and nonsensical position. We regard spiritual phenomena occurring in the dark as being of as much value as those which occur in the light. Mr. Tuttle has brought the *Journal* to our position on that point, at last. We hope yet, to see him with himself, standing by spiritual media without regard to the demands of "sceptical investigators." We will only add in this connection that when Mr. Tuttle says: "All this the medium must bear," meaning the sneers and insults of their most prejudiced enemies, we answer, they must not bear any such abominable treatment, either to accommodate their journalistic enemies, Hudson Tuttle and Col. Bundy, or those to whom those men would sell out the spiritual cause. Away with "test conditions," so-called, and leave the spirit propagators of Spiritualism, free to carry on their work in any way, and wherever they can without let or hindrance from professed Spiritualists at least.

Mr. Tuttle says in relation to those attending circles:

"As to sitters in circles they can do much toward making the evidence of what they experience permanent."

Indeed! and of what earthly use is there to make that permanent which you, no doubt, insincerely state is not worth recording, on account of their worthlessness as evidence. Oh! Consistency, thou art a jewel truly. Is the *Journal* sincere in anything? To show, how very chary Mr. Tuttle and the *Journal* are of evidence, hear the following caution to Spiritualists and "sceptical investigators." They say:

"Investigators also should come to learn that the accurate, definite, certain knowledge, of a very little, is enough, and is of far more value than uncertain glamour of everything."

How, if your "sceptical investigator" should regard your "accurate, definite, certain knowledge of a very little," as the uncertain glamour of that "very little"? He certainly would be justified in doing so from your inculcations; for it is far more likely that "uncertain glamour" should deceive a person on a very little than the accurate, definite, certain knowledge of a great many things, not to say everything.

Up to this point Mr. Tuttle, for the *Journal*, confined his suggestions of a change of policy to mediums and investigators. He closes, however, with the following brief reference to the work in which he has been engaged through that paper. He says:

"As to critics, the editor of the *Journal*, (ostensibly Col. Bundy—really Hudson Tuttle), is himself a critic, and will leave the task of saying how he ought to perform his duties, to his readers."

As one of Mr. Tuttle's readers, we will briefly perform that "task." Cease pandering to popular prejudice against the cause you profess to uphold; defend, encourage, and support public mediums; do all you can to encourage the development of new media; cease to harass, misrepresent, traduce and persecute honest, thoroughly proved, and faithful media; defy and drive back all who seek to trample them under foot; and give some show of evidence, that you are the honest and sincere friend of that which your past course has shown you to have been the most dangerous enemy of. Mr. Tuttle and Col. Bundy, it is not yet too late to save the *Journal*. You can do it if you will, but you can only do it by utterly abandoning a course that has carried it down from its once prosperous condition to its present extreme embarrassment. Will you do it? Our task is performed we trust to your good, and not your injury—to the upholding of truth not the propagation of error.

MRS. EMMA F. J. BULLENE.

In the *R.-P. Journal* of last week is a communication in which Mrs. Bullene indulges in the following unlady-like misrepresentation of herself. Speaking of her recent lecturing visit to Philadelphia, she says:

"Even the redoubtable editor of *MIND AND MATTER*, honored me by misrepresenting entirely the sentiment of my lecture of which he made mention; a fact that—I am informed—is generally conceded to imply that a speaker thus traduced, deserved commendation in that particular effort at least, as Mr. Roberts is not quite responsible, his mania taking the form of inverted mental vision.

"The special subject of attack upon me was the expressed opinion, that to promote a healthful growth of Spiritualism, all media required to illustrate the angelic teachings which we receive by a pure life; and under no circumstances would those who desire the success of our beautiful faith, foster or encourage fraudulent mediums. Purity of life for all who advocate spiritual communion was strictly enjoined."

We cannot but think that Mrs. Bullene would have consulted her true interests had she refrained from this most uncourteous attempt to misrepresent us. It certainly makes very clear two things, that she is neither a sincere nor truthful person. In order that the reader may know just what we said in the way of condemning the sentiments of the lecture referred to, we here reproduce what we did condemn in that lecture. In our issue of 18th ult., writing of it, we said:

"The subject chosen was 'The Signs of the Times,' but what the great bulk of the discourse had to do with that subject we could not perceive, as that portion of it was made up of pointless generalities, couched in well chosen language, and profusely adorned with tropes and figures of speech that were made to take the place of useful facts and instructive illustrations of spirit teachings. We felt very sure that the real nature and meaning of the controlling spirit would be manifested before the discourse was closed. We therefore waited and watched proceedings. We were not disappointed, for at last he made the sweeping allegation that the higher spirits could find no fitting medial instruments through whom to give their truest and best teachings. He alluded to the fact that with hardly an exception the people who occupied the spiritual rostrum were a mass of moral rottenness within the dress that covered them. He made no exception as to the medium he was controlling. He feigned to urge, that mediums to be fitted for their work, should be of immaculate purity, physically, mentally and morally, and because such mediums could not be had, Spiritualism was a reproach to spirits and mortals who were identified with it.

"Leaving the inspirational and other spiritualistic lecturers, he turned his attention to the less pretending mediums, and intimating that as a class of persons they were reeking with fraud and corruption, with scowling brow and clenched teeth, the medium, with stamping foot, was made to say, 'All fraud in mediumship must be stamped out.' Why fraud in mediumship was so heinous an offence was, because Spiritualism was a sacred thing, and any fraud in Spiritualism was sacrilege. That pretence of the sacredness of Spiritualism was enough to show the cloven foot of the spirit dissembler beneath his sanctimonious robes. * * * Not a word had this spirit speaker to say to those charnel houses of corruption and selfishness, who make it their especial business to prey upon mediums, or failing in that, to injure and destroy them. * * * Self-righteousness in mortals and spirits is the unpardonable sin, and those who indulge in it, will live to realize this fact, although as old as Methuselah. Spirits are to be judged as mortals are judged, 'by their fruits'; and judging the spirit we have been criticising by his fruits, we feel sure he is no friend of the cause he pretends to advocate. We insist that he has done gross injustice to Spiritualistic speakers and mediums alike, and richly deserves the exposure we have made of his hypocrisy."

What Mrs. Bullene can find in that criticism of the lecture to take exception to, we cannot understand. Mrs. Bullene has not ventured to deny that the lecture came from one on the spirit side of life, for she knew she could not do so, in face of the fact that the speaker claimed to be a spirit, and throughout the lecture spoke in the first person as such. If the lecture was not what it purported to be, a spirit address, then Mrs. Bullene must be regarded as having sought to deceive her hearers. In her attempt to place us in the wrong she has adopted that desperate alternative. We certainly did not attack Mrs. Bullene, and for the reason that we regarded her in no sense answerable for the objectionable utterances which we condemned, which were as unjust to herself as to any other speaker or medium. We prefer, yet, to think that Mrs. Bullene was not guilty of the insincerity she now claims she was, in pretending to speak under spirit control, when she was stultifying herself as a medium and speaker.

We leave Mrs. Bullene to reconcile her conduct, in the premises, with that ladylike and truthful deportment that is especially incumbent upon those who make high pretensions to public confidence. We would, in closing, suggest to Mrs. Bullene that her insinuation as to the sanity of herself, and our responsibility on account of a lack thereof, comes with very little force from one who has had the misfortune to undergo an entire collapse of moral perception. If this is to be the work in which she proposes to embark, we assure her that she will find it convenient to seek that retirement from which she has sought to emerge in this worse than questionable manner. It is time all duplicity in Spiritualism should be extinguished, and we propose to take a full hand in effecting that necessary measure. This playing of spirit and mortal, to suit the occasion, is the worst phase of fraud to be met with in the spiritual movement. Let it be one thing or the other, Mrs. Bullene, and whichever you choose. We will judge you accordingly.

MRS. ELSIE CRINDLE AND HER WORK.

This remarkable medium having favored the people of Philadelphia with the opportunity of attending her most interesting and instructive seances, took temporary leave of us on Monday last. For more than a month she continued to delight and convince all who availed themselves of her public seances, while in this city, with the grand manifestations of spirit presence and power which were witnessed at her circles. We detract none from the merits and deservings of other materializing mediums when we say that she stands second to none in convincing inquiring minds concerning the positive truth of Modern Spiritualism. We will ever recall with pleasure and profit the interesting visitations of Mr. Gruff, Josephine, Star-Eye, and darling little Effie Foster, who night after night so lovingly strove to entertain and instruct their visitors. God bless these faithful workers in spreading truth; and God bless their noble and trusting medium.

Our gratitude to these spirit friends will never be fully expressed, in as much as through them we were enabled to hold direct communion with our angel child and beloved father, from whose materialized lips we received the assurance of their constant presence with us, and their fullest sympathy, in the arduous struggle we are making for the maintenance of truth. Such assurance has given us renewed strength to endure to the end the oft-discouraging results of the battle; and for this we can make no better return than to stand firm and unshaken where we are.

Mrs. Crindle is now in Boston, where she expects to remain for the next week or ten days. Our Boston friends will do well to make the best use of Mrs. Crindle's stay among them, for in no other way can they do more to advance the cause of Spiritualism.

We feel it due to Mrs. Crindle and Mrs. Emma Hardinge-Britten, to state the result of a meeting, while here, between these prominent and distinguished mediums. Mrs. Britten had given credence to the slanderous misrepresentations of Mrs. Crindle, by her enemies, and had in public, as well as in private, made accusations against Mrs. C., calculated to do her great injury, with those unacquainted with the latter, and the manifestations occurring through her. While stopping at the home of their mutual friends, Mrs. B., was led to be present at a seance given by Mrs. Crindle, at which the manifestations that occurred were of so convincing and satisfactory a character to Mrs. Britten, as to prompt the latter to make a full and voluntary retraction of all that she had said to the prejudice of Mrs. Crindle. Not only so, but Mrs. Britten, being entranced by her guides, they, in the most friendly and eloquent terms, expressed their delight at this most happy result of the meeting of those two grand mediums. We most sincerely hope that Mrs. Britten will, at the first available opportunity, bear her testimony publicly to the great merit of Mrs. Crindle, as a Spiritualist and medium. No person ever deserved such justice more, than Mr. C.

While in Boston Mrs. Crindle may be addressed as follows: Mrs. Elsie Crindle, *Banner of Light* office, No. 8 Montgomery Place, Boston.

Mrs. Crindle is one of the "mediumistic frauds" that it is the constant boast of the *R.-P. Journal*, that it has been wiped out through its efforts to "purify" Spiritualism. Will that journal have the decency, to learn from Mrs. Britten her present opinion of Mrs. Crindle as a lady and a medium, and give that opinion to the world. When the columns of that paper were thrown open to the slanderous attacks upon Mrs. Crindle, the editor published the fact that the slanderers had been fully endorsed by Mrs. Britten as honorable and truthful persons. It is certainly time, that outrageous wrong to Mrs. Crindle and Spiritualism should be righted.

Attend the seances of Mrs. Crindle, when you can, or you will regret not doing so.

A FRIENDLY SUGGESTION.

Our contemporary, of Brooklyn, announces his purpose to try an experiment that we know is fraught with some danger to him, and therefore we feel it our duty to give him a friendly caution of what may take place should he proceed with what he contemplates.

In the *Psychometric Circular* of January 1st, Bro. Miller says:

"We give place in another column to a communication from Mr. Emmett Densmore. The communication was originally designed for *MIND AND MATTER*, but that journal having declined to publish it, brother Densmore's communication is sent to us. We print it not so much from our concurrence in all the views of the writer, as from a decided conviction that the whole subject of the relation of the newspaper press with the cause, should be made a topic of thorough discussion. We are of the opinion that the Spiritual press may be made far more effective than it has hitherto been in the advancement of the cause. *MIND AND MATTER* has taken important steps in the right direction, and we will take the liberty of pointing out other conditions and relations, which, whatever paper may adopt them, will increase its power and effectiveness."

The experiment about which we desire to caution Brother Miller, is his proposed "thorough discussion." We would suggest to him, a much better way of reaching his objects; and that is, that instead of wasting his time in worse than useless discussion, he will find it safer and more pleasant to give, through *Miller's Psychometric Circular*, a practical illustration of the way a spiritual newspaper may be made far more effective

than it has been. If he will do that, no discussion will be necessary, nor will it be necessary for him "to take the liberty of pointing out any other conditions and relations" for any other paper to follow. As a basis of discussion, however, it seems incumbent on Mr. Miller to show us what he knows about the matter. Show us the result of the practical working of your plan, and that will settle the matter for or against you, Brother Miller; and that discussion can be postponed to give place for more useful and less incendiary occupation. "Let us have peace."

"PSYCHOMETRY STANDS ON THE IMPREGNABLE BASIS OF FACTS."

So says the editor of *Miller's Psychometric Circular*, in answer to our editorial of December 14th, in which we demonstrated that certain photographs, purporting to be likenesses of Jesus Christ and the Virgin Mary, as they appeared in spirit form, at the seances of Mrs. Anna Stewart, at Terre Haute, Ind., were not what they purported to be. Of these we said: "Those photographs are not photographic presentations of spirits at all; but one of them is the copy of an engraving, representing Jesus Christ, on which the line shading is so manifest, that no sensible person could be mistaken as to that fact. The other one is a photographic copy of the statue of a young girl, standing upon the pedestal which supports it in an erect position. The original of the picture and the statue are in existence, leaving not a particle of ground for any doubt as to those facts. Dr. Buchanan has subjected those photographs to psychometrization, and through James A. Bliss, Alfred James, and other mediums, has obtained readings, which, although more or less vague and indefinite, may be regarded as relating to the mythical Jesus and Mary; of the Bible story. He has had the same results through psychometrization of those photographs by professed psychometrists. What do these facts show?"

Without denying any of the premises contained in the foregoing extract from our editorial article, Bro. Miller in answer says:

"Eye witnesses to occurrences, such as reported by Judge Lawrence, Mr. Hatch, Dr. Pence, and others, are better evidence to the facts, than the surmises of any gentleman not present, though the dissentant may be as clear-headed, and clear-sighted an observer, as we acknowledge the editor of *MIND AND MATTER* to be."

We must reply to Bro. Miller, that that questionable compliment will hardly serve his purpose. We have not disputed, nor thought of disputing, anything that Judge Lawrence, Mr. Hatch, or others have said concerning what they have seen at Mrs. Stewart's seances. On the contrary we have frankly expressed our confidence in the correctness of their statements; but what have they or either of them said that shows those photographs to be anything other than the work of deceiving and untruthful spirits? We have every confidence that Mrs. Stewart had no conscious part in their production, and that they are the exclusive work of deceiving spirits who sought in that way to create suspicion of the honesty of Mrs. Stewart, and cast ridicule upon some of her most distinguished and warmest friends.

They are none the less spurious spirit productions, and they can in no way be made to serve the purpose of establishing the truth of psychometry. Indeed, the fact that photographic copies of pictures and statues, should have been so uniformly mistaken by psychometers, for photographs of materialized spirits, shows one of two things. Either that the mind of Dr. Buchanan, (or Mr. Miller as the case may have been) governed the readings, they erroneously supposing they were the photographs of materialized spirits; or there is nothing reliable in what is termed Anthropology or Psychometric science. Insisting on the spurious nature of those spirit productions, we surmise nothing. The photographs tell their own story to any one who is not completely blinded by the psychometric hallucination that seems to have overcome Dr. Buchanan's and Brother Miller's once evenly balanced minds.

In further answer Bro. Miller says:

"*MIND AND MATTER* asserts that two of those photographs 'are not photographic presentations of spirits.' Psychometry, through seven of its best instruments, says that the St. Peter and Mary photographs, are genuine spirit photographs."

To which we reply, then, so much the worse for Psychometry. Mr. James and Mr. Bliss admit they were psychologically influenced by Dr. Buchanan to give the erroneous readings of those photographs which they did. We have submitted copies of the same pictures to both mediums with no such result as Dr. Buchanan got. This shows very clearly that their readings of those photographs, of "Jesus and the Virgin Mary," had nothing to do with their "psychometrization" of them.

In further answer Bro. Miller says:

"But, says our critic, 'one is a photographic copy of the statue of a young girl, standing upon the pedestal, that supports it in an erect position.' Again we send out the ringing inquiry, 'What do the facts show?' Directly the reverse of *MIND AND MATTER's* conjectural statements. 'We have given the testimony of witnesses who were present, saw and conversed with the materialized forms, saw the tambourine placed in position, on which the form stood, etc.'"

To which we reply that all that may be so, but what has that to do with that spurious spirit photograph? We would like Bro. Miller to inform us. He has evidently gotten things a good deal mixed. That a spirit did come out of the cabinet at Mrs. Stewart's seance, pretending to be the

Virgin Mother of the starry hosts, the only Virgin Mother that ever existed, and stood upon a tambourine, does not account for that photographic copy of a statue that does not stand upon a tambourine or anything having the appearance of a tambourine.

In last week's issue of *MIND AND MATTER*, we explained, from information derived from Mrs. Dr. A. E. Cutter, who was present and saw the whole proceedings in the production of the picture, supposed by Dr. Buchanan to be the photograph of the materialized spirit of Jesus Christ, how that feat was performed. We further explained the manner in which our attention came to be drawn to the most positive proof that the photograph in question was the copy of an engraving, corresponding with which was an engraving that has been published and sold by tens of thousands all over the country, in an edition of the Bible, everywhere extant.

If Bro. Miller, will still insist upon the genuineness of the Mary photograph, neither he nor Dr. Buchanan will have the hardihood to insist that the Jesus photograph is the picture of a materialized spirit.

We like Brother Miller, for we know his honest, fearless and unselfish nature, and because we like him, we are unwilling to stand by and see him made a victim of his own nobler attributes, by a set of deceiving spirits, who are evidently availing themselves of those very attributes to lead him into a false position, from which he can only be extricated with the loss of his influence as a man of well balanced mind. Bro. Miller, heed what we say ere it is too late. It is a true friend who addresses you.

J. FRANK BAXTER.

To-morrow, the present engagement of this grand spiritual medium and lecturer, with the First Association of Spiritualists, will close. For the past month, Mr. Baxter has been addressing crowded and delighted audiences. The tests he has given have been astonishingly accurate and convincing; his singing superb; and his lectures have been replete with practical information, logically treated and eloquently expressed. Himself a perfect medium, he realizes the vast importance of mediumship in the propagation of truth, and speaks out with no uncertain sound, in favor of the policy of cultivating and encouraging that most important factor in the spiritual movement. Would that other public speakers would follow the sound and practical course pursued by Mr. Baxter. There is no more effective worker than himself at present in the field. Friends make the best use of his grand powers for good.

Letter From a "Happy Old Man."

LOWELL, Mich., Dec. 27th, 1880.

J. M. ROBERTS—DEAR SIR:—I wish to renew my subscription by sending you two dollars for the year 1881. I am so old that I can hardly see to write or read, but I cannot do without *MIND AND MATTER* now, if I have to hire some one to read it for me. It does my soul good to see a man with back bone that will stand up for our mediums. God bless you dear brother, I am but an illiterate old man, but I have the privilege of seeing and talking with the departed ones, and that gives me comfort in my old age. Solomon said if a man lived to four score years, it was all vanity and vexation of spirit. I think he lied a little, for these are the happiest days of my life. I am almost eighty-one years old, and I never felt happier in all of my life. Forty-seven years I tried to live a Christian, but doubts and fears were always on my track, but since the scales have fallen from my eyes, I can see the beauties of Spiritualism in its true light. Go on my brother, God and the good angels will guide and protect you to the end, and I hope all good Spiritualists will aid and assist you in the good work. Truly yours,

JOHN T. HOPKINS.

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The Orphans' Rescue.

Engraved on Steel by J. A. J. Wilcox, from Joseph John's Great Paintings.

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan-voyagers on the "River of Life," their boat in "angry waters," nearing the brink of a fearful catenact shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution, this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given. Size of sheet, 22x28 inches. Engraved surface, about 15x20 inches.

The following magnificent work of art is a companion piece to the "Orphan's Rescue."

AN ART POEM IN ALLEGORY.

Life's Morning and Evening.

Engraved on Steel in Line and Stipple by J. A. J. Wilcox. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current, a time-worn bark, containing William Cullen Bryant. An Angel accompanies the boat, one hand rests on the helm, while with the other she points towards the open sea—an emblem of eternity—and admonishes "Life's Morning" to live good and pure lives, so, "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," and depart peacefully. "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds, which in their descent, assume the form of letters and words, that whispers to the youthful pilgrims on the shore, "Be Kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is Love." Just beyond sits a humble wail, her face radiant with innocence and love; as she lifts the first letter of "Charity"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men," and Longfellow's poem, "A Psalm of Life," lifts the veil, and we read beyond the limits of the picture, "I remind us we can make our lives sublime." Further on to the left, "So live," admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis, "They will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat, is the song of the heavenly messengers. "We'll gently waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment, the passing scene. This is a masterly work, restful in tone, hallowed in sentiment. Size of sheet, 22x28 in. Published at \$3

"Nearer, My God, to Thee."

Engraved on Steel by the Bank Note Engraver, J. R. Rice. This picture represents a woman holding inspired pages, her hands clasped, and eyes turned heavenward. It is a night scene. The moon shining through the partially curtained window, does not produce the flood of light which falls over the woman's face. This light is typical of that light which flows from above and dispels the clouds from the soul in its moments of devotion. Size of Sheet, 22x28 inches. Published at \$2.50. Reduced to \$2.00.

Homeward; or, the Curfew.

"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea;
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me."

An Illustration of the First Lines in Grey's Elegy.

The Following is a companion piece to "Homeward; or, the Curfew."

Farm Yard at Sunset.

The scene is in harvest time on the banks of a river. The farm house, trees, water, hill, sky, and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandpa holds a baby boy, who fondly caresses "Old White" the favorite horse, that is drinking at the trough. The milk maid stands by her best cow. Among the feathered tribe, a little girl is in slight warfare with a mother hen, but curiously watched by the faithful dog. Oxen driven by a lad are approaching with a load of hay. A youngster on the fodder sled is preventing his cat from preying upon the doves. Cattle, sheep, lambs, colts, ducks, geese, doves, and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent "Art Poem," of thrifty and contented American farm life. Competent judges consider it by far the best Farm yard illustration ever produced. The publication of this work will gratify thousands who have desired an appropriate companion piece to "Homeward." Stein copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size of sheet 22x28 inches. Published at the low price of \$2.00.

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THE SPIRIT WORLD—ITS MANIFESTATIONS AND ITS PHILOSOPHY—DUX FACTI! ECCE!

Leadership Among the Spiritualists—Ambition—Love of Power—The Lust of Dominion—Rule or Rule—Good Men and Women—Beware! Beware!

[From the MS. of "Pneumatos"]

"Ambition hath one heel nail'd in hell,
Though she stretch her fingers to touch the heavens."

"Ye Gods! what havoc does ambition make
Among your works!"

"Who soars too near the sun, with golden wings
Melteth them; to ruin, his own fortune brings."

Humility is the great characteristic of true greatness; and this is again and again taught by the spirits of the spirit world—iterated and reiterated by them day by day, night by night.

"Humility that low sweet root,
From which all heavenly virtues shoot."

The spirits of the spirit world, themselves, are never assuming virtues, they are always having them in meekness and humility; and no matter how good and great they may be, they are not so in their own estimation, but like humble and lowly pupils, they are always looking and asking for more goodness and more truth, more love and more wisdom. They are never ambitious, but they are ever aspiring. Ambition knows no place with them, while aspiration is their life and glory. If the Spiritualists of the world, would live by the example of these spirit teachers in the spirit world, humility would be their chief virtue and there would not be ambition among them; there would only be aspiration—Excelsior! There would not be love of power, nor the lust of dominion, nor the rule or ruin policy, that seem in, fact dreadfully to take hold of some of those who would be leaders among Spiritualists, whether or no.

Now, we are going to look at and view some of these fellows, and we promise in the beginning that we will handle them without gloves, and will have no sort or kind of mercy for them. We care not where or whom we strike, and we will begin with the bold and assured declaration and announcement, that there has not been, and there is not now, among men and women of this world any one man or woman, or set of men and women, fit and worthy of the place of leaders among the Spiritualists of the world. They all smell of mortality, and in most instances absolutely stink of it. We would have no leaders but those of immortality, in the great spirit and spiritual cause. We want no men or women to lead us. We want spirits, angels, the great divinity himself, to lead us; and we will be satisfied and obedient with nothing less. And, all Spiritualists should take at once, and forever, this strict and exact position. Wholly discard leaders and leadership of every sort and kind among men and women, and look only to God and the ministering angels to be your guides and directors, in spirit and in truth. Permit no man or woman to stand between you and the light; of all things, permit no man or woman to give or hand or manipulate for you the light, but seek for it and find it yourselves, and use it yourselves. Tolerate not for a moment any interveners or intercessors between you and the spiritual light.

Say to all and every one who would stand before you—to obstruct the view, as Diogenes said to Alexander the Great, "get out of the way between me and the Sun!" get out of the way—all and every one of you—between me and the blessed sun of Spiritualism. I want no one to stand in the way; I will see and seek, and find for myself. Get out from this holy, holy place. Look you, how this great spiritual cause, this great cause of the spirits began. Was it through leaders and leadership? Did it begin from the priests and the preachers, or the learned doctors of the land? Did it begin from the teachers and the philosophers of the world? Did it begin from the rulers of the land—the kings and queens, or the emperors and empresses—or the great legislators of the world? Not a bit of it. But it began, as it were, from the mouths of suckling babes. It, in fact, began in the obscure hamlet of the little town of Hydesville, in the State of New York; in the humble dwelling of a humble man and woman, whose little girl children had common sense enough, and wit enough, to listen to the knocks and raps of the spirits of the spirit world, and to interpret them by little one, two, three! Look at this humble and great fact—this wonderful and wondrous fact—born in very humility itself. It has no parallel except in the reported birth of Christianity. Its leader was born in a manger—in a stable—among the oxen and cows—in the stall of an ox—in a trough—and among the fodder—and where have all its leaders, who have so foully usurped and fouled and befouled the place of Christ since, been born? Why they have been born in pride and luxury—in palaces and on thrones; and what has been and is Christianity as a matter of sequence and consequence? Why, it has become, and is, anything else, as we all know, throughout the length and breadth of the world, than what Christ himself began it, and made it, when he lived.

Out upon such leaders and leadership of humanity! These rule or ruin leaders, whose selfish policy and purpose, and perfectness and imperfectness, work nothing but destruction and ruin to all their followers and to the world. Out—out upon them! Away! and quit our sight. Shall such fellows lead the great cause of Spiritualism now—these ambitious fellows—these lovers of power—these rule or ruin fellows—whose unholy lust or usurpation of virtue and wisdom, would only lead us to hell and damnation? Beware, Spiritualists, beware!

"The cheat, ambition, eager to espouse
Dominion; courts it with a lying show;
And shines in borrow'd pomp to serve a turn;
But the match made, the farce is at an end;
And all the hireling equipage of virtues,
Faith, honor, justice, gratitude and friendship,
Discharge'd at once."

Then, Spiritualists, be wary; scout all these fellows, who, ambitious to be rulers and leaders among you, come to you with honeyed tongue and melleffuous voice; and go yourselves to headquarters for information, and instruction and edification. Go, you, right to the raps—the spirit raps—you can hear them as well as these would-be leaders. They will willingly teach you. These spirits of the spirit world have their mediums everywhere now-a-days. Go at once to these mediums, and, through them, learn from the very spirits themselves, and not from these mere, mortal men and women, who, from their extraordinary desire and ambition to become leaders and great men among the bands of Spiritualists, are not a whit better in any way than the priests and preachers of the land, who have been for centuries,

and now are, the blind leaders of the blind. "O, there be players that I have seen play, and heard others praise, and that highly, not to speak it profanely, that neither having the accent of Christians nor the gait of Christian, pagan or man, have so strutted and bellowed that I have thought some of nature's journeymen had made them, and not made them well, they imitated humanity so abominably."

It would take but a little paraphrase of Shakespeare's lines to make them fit exactly some of these would-be leaders of Spiritualism much better than the poor strutting and bellowing players, upon whom Shakespeare makes them. These would-be spiritual leaders, whom I have seen, that have neither the accent of Christians, nor the gait of Christian, pagan or man, have so strutted and bellowed, that I have thought some of nature's journeymen had made them, and not made them well, they instructed humanity so abominably. And yet these fellows have all along been, and are now, clamoring for leadership among the Spiritualists.

These would-be leaders want Spiritualists to be organized into an army, and themselves selected as the generals, the colonels, the majors, and the captains; willing, perhaps, to give to some others the offices of lieutenants. Or they want them to be organized into a great church, and themselves to be the popes, the cardinals, the bishops and the priests. "Organize into a synagogue," say they, "and give us the high seats; we know all about the spirit world much better than you—much better than the spirit inhabitants themselves." Why, we have been engaged in this business of Spiritualism for more than thirty years—some of us, even, when we were Universalist and Methodist and Unitarian preachers—before the Rochester spirit rappings were ever heard of; and one or two of us were great harmonial mediums before the Fox girls were known. Are we not entitled to be leaders? Don't we know so much? Don't we know already a great deal more than the spirits? They cannot teach us any more; and we want to place what we know into form and rule and law; and we want to be the law-givers, legislators, rulers and dictators.

Do not, our experience, our long, long experience, and our superior knowledge fit us eminently for leadership? Organize, organize then, and make us your priests and high priests; and we will make you a hell, if not a heaven upon the earth. Yes, that's the way to put it; they would make us a hell upon the earth, and not a heaven; and woe, woe then to the Spiritualists and their heavenly cause. The fates of the Salem witches would inevitably fall upon them and their houses and homes.

It would seem from the history of the past, as well as from the aspect of the present, that nothing new and valuable under the sun can take place; but there are some men, or women, or both, who want to appropriate it, and make use of it, and abuse it, too, for themselves, and for their own power and aggrandizement. They at least desire always to be at the head of the heap of those who come to the new light; and forthwith, in order to accomplish their diabolical, selfish purpose, they propose to form, formulate and organize the comers into their own order and system—the head-centres of which, they shall and must be. They seem to think and to act just as if the new thing belonged to them, and they were going to do with it as they pleased. In order to organize, they want to put and press their opinions and beliefs and thoughts and ideas upon the mass of the people peering into the new light; and not the truths and the facts of the blessed new light. And these fellowssomewhat or other, as the history of the world presents itself, always succeed; and thus far have succeeded by their formulations and organizations in breaking down and totally obscuring the real and genuine good that was promised by the first experience of the something new.

We need look no further than the Christian religion, for example. This, good and pure at first, fell early into the hands of formulators and organizers, and by them was befouled, and made anything but good and pure. Look at the Church, and priest rule and priestcraft, as it ever has been, and as it is ingloriously now, and what has become of the good and pure religion of Jesus Christ as controlled and dominated by them? Why, it is nothing but a noxious pool of corrupt theology and dogma and canon and creed; and instead of good and pure men and women, it makes cankers, hypocrites and pharisees (?). Men and women foul with theological dogmatic filth. But we have said, enough by way of warning against leaders and leadership in Spiritualism. We have quite done with the authority of men and women in this great matter; and we only look to God and the angels—the spirits of the spirit world—to headquarters—for our instruction in future destiny and immortality.

"'Tis the divinity that stirs within us;

"'Tis heaven itself that points out an hereafter
And intimates eternity to man."

And to heaven we will go—to the angels of heaven—who now daily and nightly communicate with us, we will go for light and truth and fact, concerning our immortal existence. To the immortals themselves we look, to know what immortality is, and not mortals like ourselves.

But the spirits themselves, what do they say, and how instruct us, too, about this matter of leaders and leadership among men and women of this earth? In all their many communications with us mortals of this earth, so far as we know or have heard of, they universally discountenance and absolutely upbraid and rebuke any sort or kind of leaders or leadership. They will not even have themselves considered as leaders in this mighty cause of Spiritualism; but they continually are reminding us that we are individuals, responsible alone for ourselves; and that in all things, we must make use of our own reason and judgment to guide us and direct us. There is no spirit of the spirit world who ever, in thought, assumed leadership over any of us; but they continually instruct us, and would have us recognize it and adopt it, and think and act upon it, as an infallible truth, that everyone of us is the maker of him or herself; and no leaders nor leadership will avail us here or hereafter. They would have us all totally free and independent in thought and action, pinning our faith to the sleeve of no man or woman, nor set of men or women, and dependent upon no human authority or precedent of any one, who has ever lived, or who lives now, or who ever will live.

They assume nothing, for themselves; but as truth-telling witnesses of what they see and know for themselves, giving us their own experiences, and sometimes their philosophy upon them, and leaving us in the light of our own reason to judge entirely of and for ourselves.

We know that there have been repeated efforts to formulate and organize Spiritualism. We well remember several occasions, and several failures, too. We well remember once upon a time the extraordinary efforts of a certain clique of Eastern persons to take full and complete possession of the great cause of Spiritualism and put it in their pockets. They were desirous, oh, so desirous, long ago, of forming and establishing a great church of Spiritualism, of which the city of the East, as it was the hub or hubbub of the universe, should be the Jerusalem or Rome or Mecca, and they themselves the popes and the cardinals of the church; and all things then should be so lively and lovely, and "the goose should hang, oh, so exceedingly high." These gentlemen came to a certain national convention out West with such honied tongues and melleffuously loaded lips, and palaver and prepared paraphernalia; and had a cart load of resolutions in their pockets and in their trunks—already written out, in the city of the East, which they all were quite prepared to have adopted by the convention, and affirmed and confirmed.

But these doughty Eastern gentlemen were foiled by the free men and the free women Spiritualists of the great West, and they failed—most signally and ignominiously failed—as they ought to have done. And there was no established church of Spiritualism, and there has not been, and, thank God, there never will be. We have not heard of or from these far Eastern organizers since. They seem to be among the things that were. *Requiescant in pace.*

Again, we wot of a great attempt upon the part of some Christian Spiritualists—God save the mark—once upon a time, assembling in solemn convention in the Quaker City of Brotherly Love, and endeavoring, by all that in them lay, to establish a great Christian Spiritualist Church, and to Christianize Spiritualism. Just as if these mortal fellows—not yet out of their swaddling clouts of the old orthodoxy—could Christianize the spirits of the spirit world, who are so busily engaged, from their interior sphere of action, in throwing true, new, Spiritual, Universal and Catholic light upon the benighted world. These Christian Spiritualist chaps failed, too, ignobly and ignominiously. We tell all such men and women that all such efforts will be null, void and vain. Spiritualism will never be Christianized. Christianity, on the contrary, must be, and will be, Spiritualized.

Since these ignominious and vain glorious efforts, there have been many other efforts to do or undo Spiritualism, by getting it into a toil of human power and rule; but we are glad and happy in being able to announce, that all these efforts have been vain, and that the spirits of the spirit world, thank heaven! have yet control of their own manifestations, physical, spiritual and otherwise—their own phenomena—their own media—and their own high and great philosophy.

And now we are authentically informed of another and present attempt upon the part of some speaking and lecturing, and editing and book making, and former school superintending, and anthropological lecturing fellows in the East, to again organize and dominate the spiritual movement under the head of the "New Religion." Great stars! when will these rule or ruin fellows have done in this great and important movement of the spirits of the spirit world! The great spiritual cause has not a particle of need of such dominating men and women. All these, want humble men and women—those who are teachable and do not know everything in their own conceit—men and women who are satisfied with the lowest seats in the synagogue, instead of the highest—men and women who are not pulled-up Pharisees (?) who assume and say that they are holier than the rest; but good men and women, and true men and women, whose humility and low and sweet voices fit them for blessed communion with the angels of heaven.

There is one important fact which we wish particularly to notice before we conclude; and this is, that all these would-be leaders in matters of Spiritualism whether as book-makers, lecturers, editors, or harmonial philosophers, or itinerating magnetizers, or mesmerizers, or Christian Spiritualists, or what not, are—all of them—for their ambitious purposes—unanimous in the wish and desire and effort to discard at once and forever all of the phenomena of the spirits of the spirit world, through their chosen mediums, upon earth; which they call and designate mere physical phenomena! entirely forgetting and ignoring that upon these phenomena, the whole mighty cause of Spiritualism—rests as upon a solid foundation; and entirely forgetting and ignoring, that these various and wonderful phenomena are themselves the very steps of the ladder which they themselves climbed to reach their present assumed knowledge, and understanding of spirits and spiritual things. We are reminded of Shakespeare's sentiments in reference to this matter of ambition and leadership, expressed so tersely in Julius Caesar:

"'Tis a common proof

That lowliness is young ambition's ladder,
Whereto the climber upwards turns his face;
But when he once attains the topmost round,
He then unto the ladder turns his back,
Looks into the clouds, scornning the base degrees,
By which he did ascend."

So with these would-be leaders. They have, as they think and assume, climbed the ladder of the physical phenomena, and manifestations—and having reached the top—they now desire to kick the ladder down to prevent others from climbing up; and from their imagined and fancied high estate, they extremely wish and desire to be monarchs of all they survey, and to rule or ruin the cause of the spirits and of Spiritualism. "Shall such things be, and overcome us like a summer's cloud"—without any effort upon our part to escape the thralldom? We opine not—we know not. Free and independent thinking and acting Spiritualists will not—cannot stand this thing at all.

And now a word from the spirits themselves, in reference to the subject of our essay. They tell us—and are continually reminding us—that for our own safety of individual self-hood we cannot rely upon anybody, or spirit, or angel—or any person, or anything, except our own souls and understandings. They tell us that the light of Spiritualism has come to revive and bless us as individuals. They are emphatically, in all cases, and under all circumstances, for the pure and clear, and clean sovereignty of the individual. Each tub must stand entirely, exclusively, and alone, upon its own bottom; and there is no other responsibility, but the responsibility of the individual. Laying open their phenomena of every sort and kind broadcast upon the earth, before the people. They invite all and each for themselves, and for himself or herself, to

come and see, and reason and judge, upon individual responsibility, and upon that alone. They ask no person on earth to carry the sword or the purse, or their banner for them. They want all men and women free and equal and independent, standing in the true and genuine and entire freedom of the light from the spirit world; and would have no slaves to themselves even, and least of all to any leader or leadership among men or women.

"Hail! Independence, hail! heav'n's next best gift,
To that of life and an immortal soul,
The life of life, that to the banquet high
And sober meal gives taste; to the bow'd roof
Fair-dream'd repose, and to the cottage charms."

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I. P. Smith, Clayville, Ky., renewing subscription, writes: "Hello! There, old war-horse, I hail you in the heat of battle for a hearty shake of the hand, as you move with the two-edged sword of truth unsheathed on a deadly charge upon the citadel of error. You remind me of a prophesy I have read somewhere, when one ungodly infidel like yourself would chase a thousand Christian bigots, and two put ten thousand to flight. Well, I suppose you expect pay for your paper, and if I believed in the old song Christians sing, 'Jesus hath paid the debt I owe,' you would never get your pay."

Josiah Stahl, Monroe, Ouachita Parish, Louisiana, writes: "I bear testimony to you that I admire the course you are pursuing in defending mediums from those who falsify them, and cast stones at them; and especially the way you handle the so-called medium testers, and those who are going to weed out, sift out, stamp out, all so-called frauds. Will you please ask those so-called medium testers, frauds, erasers, what evidence they can furnish to reasoning, thinking, reflecting minds, that they themselves are not the frauds; and how high they have graded their fraud-proof scales, and how have they embellished their different degree certificates, that they issue to those they endorse as first proof, second proof, third proof, etc. I for one would like to know. I feel it from the innermost recesses of my soul that the invisible world is able, and can take care; and will sustain and draw around you that class of persons that can and will sustain you, so long as you do the will of the invisible world, in defending the cause of truth and persecuted mediums."